

Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics,

♦ ♦ Sermons, and Methods of Church Work ♦ ♦

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CHOICE ILLUSTRATIONS.

CONTRIBUTED BY CURRENT ANECDOTES READERS.

CONVERSION TRANSFORMS AN ARTIST. (136)

John 6:63; Acts. 5:20.

Robert W. Weir, the artist, was selected to paint a picture for the Capitol at Washington. He chose for his subject "The Embarkation of the Pilgrims." When the picture was completed he called together his artist friends to pronounce their criticisms. They told him the coloring was fine, the position of the figures excellent, but the faces were expressionless. Upon hearing this criticism Mr. Weir began a study of the lives of the Pilgrims. As he pored over those Christian biographies he caught something of the spirit of these men. He became in fact a converted man. Then he understood, as not before, the spirit which led them to brave the ocean dangers, a wintry wilderness, and to leave native land for freedom to worship God. When the life which was in them throbbled in his own soul, he took up his brush and painted the picture which adorns the rotunda of the Capitol today, one of America's richest treasures. Whatever may be said of it, one cannot say the faces are expressionless. "It is the Spirit that quickeneth." The Lord made an artist of Bezaleel.

—A. H. Wyatt.

SAVED. (137)

2 Sam. 18:33; Gen. 45:28; Luke 15:7.

Not many years ago a vessel of the White Star Line went to pieces on a rock off the coast of Newfoundland and five hundred persons went down to a watery grave. There was a young man of great promise, having a large business in Detroit, who was on board that vessel. Soon after it went down there came a dispatch to Detroit to his wife and partner to say that he was lost. The business was suspended, and that young wife was thrown into deep mourning. Her heart was just broken, and the mother's heart was bleeding that her boy had gone down, as they supposed. But in a few hours there came another dispatch over the wires, "Saved," with his name signed to it. They felt so grateful, that they had the dispatch framed and put in his office, and there it is. If you go into that man's office now to do business with him you

may see that dispatch "Saved." Now let the news flash over the wires to heaven today that you want to be saved. God is willing and able to have you send the dispatch to loved ones, "Saved."—J. C. Wilson.

ELI PERKINS' CHRISTIAN. (138)

"Children," said Eli Perkins at the Pennsylvania Sabbath School Assembly, "be kind to every one." "Make everyone happy, and then you will be happy. Never say an unkind word. A gentleman is one who never causes pain, while a Christian is one who always causes pleasure. Children—try to be both!"

Children listen to this story:

At a recent high school commencement after the graduates had received their diplomas, some little children came out to speak their pieces.

First came little Louisa whose parents were very poor. She came out in a very pretty dress and looked so happy! Her golden hair tossed around and her big blue eyes were dancing. It was the first sweet pink dress Louisa ever had, and, when the children saw it they cried out:

"See! Look at Louisa—she's got a new dress;"

"No 'taint a new dress 'tall," said thoughtless Susan Monson, whose rich father kept the big store. "It's made over—and so old fashioned. Shucks!"

When little Louisa heard these cruel words tears blinded her eyes and she cried herself sick. Her little heart was broken. It almost stopped beating and her head dropped helplessly on the desk.

"Please teacher, a girl has fainted!" cried out a little boy.

It was poor little Louisa with the pink dress. "She's been a-crying awful," said a little girl, kissing Louisa's hand.

When little Louisa's breath came back she clung to her teacher and sobbed:—"Twasn't 'cause my dress was old fashioned—I didn't care for that, nor 'cause 'twas the only one I've got, 'sides the old black dress, but 'cause mama made it over for me from her wedding dress and, oh teacher, she's dead!"

Tears came to the teacher's eyes and then a dozen little girls commenced crying too—and

among them came little Susan, whose thoughtless words had caused all the trouble.

"Don't try Louisa," pleaded the little one, putting her arm around her neck. "I didn't mean it, don't try!"

The whole audience enjoyed the story, though they were wiping their eyes with their handkerchiefs. Then the humorist remarked smilingly, as he held up his hand as if saying a benediction:

"Unless ye become as one of them, ye cannot enter the Kingdom!"

WRECKED BY BELATED OBEDIENCE.

1 Sam. 15: 22. (139)

A frightful accident occurred on the Central Railroad of New Jersey by which twenty lives were lost, and forty persons were seriously injured. The engineer was known as a sober, careful man. He saw the green cautionary signal which told him that the next signal would be red, indicating danger ahead. This red signal he also saw, ran by it and lost his life, and the lives of his passengers, because he chose to disobey orders. He said that engineers of fast trains were accustomed to run by the danger signal expecting to see it change at the last moment. "I thought they would change from green and red to white any moment. It is customary for us on fast express trains to run right up to a signal and have it *turn safe* just as we are passing. When I passed the signal and saw the danger lights did not change I tried to stop my train. It was too late." Many a man has tried the same experience in his disobedience of God's law. He hoped to be able to keep right on and see the signal "*turn safe*," but this poor engineer's words were also his words. "It was too late."

—E. T. Hiscox.

"TURN YE, TURN YE." (140)

Ezek. 33: 11; Prov. 13: 13; Rom. 6: 23.

A man and his wife, with her brother, were at White River with a sled heavily loaded, the dogs worn with travel and weary almost to death. They were trying to reach Dawson in their search for gold. An experienced traveler told them "the bottom's likely to drop out of the trail at any moment," and that only fools, with the blind luck of fools, could have come thus far. "All the same," is the reply, "we'll go to Dawson." The traveler watched till they were a quarter of a mile away crawling along over the ice. Suddenly, they saw the back end of the sled drop down, as into a rut, and the gee-pole, with one of the men clinging to it, jerk into the air. The woman's scream came to his ears. He saw the other man turn and make one step to run back, and then a whole section of ice gave way and dogs and humans disappeared. A yawning hole was all that was to be seen. The bottom had dropped out of the trail.

Seest thou a man wise in his own conceit; there is more hope of a fool than of him. He that, being often reproved, hardeneth his neck, shall suddenly be cut off.

THE TRUE LIGHT. (141)

John 1: 9.

Returning from our campaign in Cuba, I stood on the deck of the old Matewan early one morning, and gazed with awe at the thick mantle of fog which had so completely enwrapped us. The captain stood on the bridge, every man at his place doing all he could to protect the cargo of human lives, the remnants of a regiment; the immense whistle emitted at short intervals, not blasts of warning, but calls to denote her whereabouts; men had placed powerful lights along the treacherous coast, but they were useless, hidden by the mist and fog. The captain seemed unwilling to trust himself to be guided by bells or lights of man and slowly we moved through the gloom and waited; all at once it seemed new life had come; the fog was lifted; the sun had burst forth in all his glory. The way was clear.

And so are we moving through the fog of doubt on the sea of life in the dark gulf of sin. We fear to trust too much the feeble light of man, we let them serve as a warning but do not care to venture too near; but just let the light of God's love—he who is the light of the world—come, and how the fog is lifted, how shadows flee and how plain the way appears into the harbor of safety.—Emmet Haley.

FORTY WRESTLERS. (142)

1 Peter 4: 12, 13.

During the reign of Marcus Aurelius when persecution of the Christians was very bitter it was found that the "heresy" had entered the army. Although it was the testimony of the officers that those who composed the sect were the best soldiers, it was thought for the good of the service that they should be weeded out. The decree came that the army was to march through the temple and each man was to bow to the image of the emperor. All went well for a while until one stalwart soldier would not bow to the image of the emperor. He was set aside. After they had passed through it was found that forty men refused to bow to the image of the emperor. The emperor himself decreed their punishment. They were to be stripped naked and exposed on the ice in the Tiber until they either recanted or were dead. As they took up their march to the river they took the cry, "Forty wrestlers, wrestling for thee, oh Christ, to win for thee the victory, to win from thee the crown." After a while those watching saw a disturbance among the men, one man edged away, broke into a run, entered the temple and prostrated himself before the image of the emperor. The captain of the guard, who was standing by and who had witnessed the bravery of the men and whose heart had been touched by their teaching, tore off his helmet, threw down his spear and disrobing himself as he went took up the cry, "Forty wrestlers, wrestling for thee, oh Christ, to win for thee the victory and from thee the crown," himself took the place of the man who had weakened. Up from the river came the cry. One by one they slipped away as

they succumbed to the cold. Fainter and fainter came the cry, "Forty wrestlers, wrestling for thee, oh Christ, to win for thee the victory and from thee the crown."

WHISKEY SIGN ON A WRECK. (143)

Prov. 20:1.

Sometime since while sauntering along Atlantic City's great promenade my eyes caught sight of a glaring sign, seemingly rising unsupported from the water's surface. Upon a closer scrutiny I discovered that the spirit of enterprise so characteristic of the liquor fraternity had prompted the attaching to the masts of a sunken schooner the sign flaunting the words: "Wilson Whiskey is the Best."

The thought came to me forcibly, what awful appropriateness, a wrecked ship and a whiskey sign. No incongruity in such a combination.

The enterprising advertiser unwittingly taught the sharp lesson that while water may sometimes destroy a ship, strong drink more frequently destroys a soul.—H. E. Walkey.

Pluck = GENIUS. *= work* (144)
Phil. 3:13.

Genius is the ability to stick to work. Prof. Hibbard, of Wesleyan University, well known throughout New England as a master of elocution, told, before he died, how he mastered Edgar Allen Poe's "The Bells." He said that he worked on that piece exclusively four hours a day, six days every week, for an entire year, besides taking a lesson with his instructor every week of that time. When he recited it one could see the bells fairly leaping in the reeling steeples, and see all that was going on beneath them. But the genius of the man was due to hard and persistent effort.
—Harold E. Wilson.

CALMLY WATCHED THEIR LAST TRAIN. (145)

John 14:6.

I was sitting in the train waiting for it to start from the main depot when in walked two gentlemen who made themselves very comfortable setting down their packages and settling back for a rest.

A train which was on the track next to us slowly moved out and these two gentlemen commented carelessly upon it. All of a sudden one of the men noticed the time for the train which they were to take had gone, and that they had watched it go. It was the last train that afternoon to the place they were going. Jesus hath said: "I am the way, the truth and the life," but many men do not heed it. They carelessly continue in their own way.—Alfred Peache.

IS THE POWER OFF OR ON? (146)

Acts 2:2; 19:2.

You have no doubt seen a wind mill such as stands in many farm yards. It has great possibilities of power, but often it stands doing

nothing but pointing the direction of the wind. Why? The fans are thrown back out of the wind. The power is off. A great many Christians feel but slightly the power of the Holy Spirit. Why? Because they have not opened themselves to the operation of the Spirit, the power is off. Let there be a full submission to the Spirit and instantly the power is on and ready for transmission.—C. H. Lowry.

CHRIST'S WORK. (147)

John 14:2.

"I go to prepare a place for you." One Sunday morning a Sunday School superintendent was reviewing the lesson before the school. He asked some of the children what Christ's occupation was. Some of them said he was a carpenter; others that he made things; one little fellow said he made houses. Upon this answer, a good old gray haired saint shouted out, "Yes and he is building them yet."

There are houses of worship, hospitals, Christian homes, all his work. Verily, he's the Master Builder of the ages.

GET RIGHT WITH GOD. (148)

1 Cor. 3:11.

Thirteen years ago I was traveling in Texas. I had printed on gummed labels, three-quarters of an inch wide and two and a quarter long in flaming red letters these words: "GET RIGHT WITH GOD." These labels I stuck in every place I visited, viz., street cars, offices, hotels, etc. I had posted them prayerfully. One day when my supply was nearly exhausted I wondered if they had done any good. I had gone into a room at a hotel with three strangers to bathe our faces and hands for dinner, as we were leaving I stepped back into the room and pasted a label on the dresser mirror (I tried always to avoid any one seeing me post them, but this time I was caught), as one of the young men stepped back for a package he had left. He took me by the hand and said: "Are you the man who has posted those signs all over Texas?" I answered I had posted a great many. With tears of joy in his eyes he said: "You have saved my life." "Every where I've been," said he, "those flaming letters were before me and I felt that they were talking to me. I have been a wicked man but now I'm saved and those words saved me." "No," said I, "God saved you through Jesus Christ. Those letters were only a reminder." So I was paid for the expense of the labels in that one conversion if not more.—F. B. Brantly.

LONGING TO BE NEAR HIM. (149)

John 14:3; Rev. 3:21.

One day a little girl I know very well and dearly love was looking at the pictures in the large family Bible. Her attention was drawn to a representation of Jesus blessing little children. The artist had pictured the Master seated on a low platform with the children crowding about him. The little one gazed long

and earnestly on the picture, and then putting her tiny finger on a vacant space near the Savior's feet she said, "Mamma, when I det to heaven I'm do'in' to stan' wight there." Sweet indeed was the fond wish of the innocent child to be near him. And how our hearts ought to respond to the same longing!—W. G. Clinton.

AFFLICTION SANCTIFIED. (150)

Ruth 1:20, 21; Psa. 119:67, 71; Pro. 3:12; Hos. 5:15; Rev. 3:19.

A lady went south and purchased a mocking bird and brought it to her home in Toronto. To her great disappointment it refused to sing. She changed the room but still it refused to sing. She changed the cage, with not any better results. She changed the food, but still the little songster refused to sound a solitary note. She was about giving up in despair when the lady from whom she had purchased it came to her home to pay her a visit. To her she told her tale of disappointment about the bird. The lady took a piece of black cloth and covered the cage. In a few minutes from under the cloth there came one of the most beautiful songs from the bird that ever fell upon mortal ears, to the great delight of the owner. Thus it is that many persons who have been bought by the precious blood of the Lord Jesus, and preserved by the providence of God, which is both kind and large, have never sent a note of praise to the God who has bought and kept them, until they were covered with *crape cloth*.—J. C. Wilson.

MISDIRECTED ENERGIES. (151)

Prov. 27:8; 2 Tim. 4:10.

While at J. W. Dickson's near Arapaho, Okla., about three years ago, Mrs. Dickson told me of an incident that illustrates the above. A turkey hen that had been setting nearly her full time, and was expected soon to bring off a fine brood of turkeys, was seen one day for an unusually long while in the grass near the house. When investigation was made, they found that a quail's egg had either been lain by the mother quail or placed by some unknown person in the turkey's nest and had hatched and the turkey had forsaken her own nest of eggs and was giving her time and attention to the little quail.—W. A. Randle.

LAW AND GRACE. (152)

John 1:17.

Some time ago in a Massachusetts town there was advertised for sale the property of a man who had become involved in an unfortunate though legitimate business venture. The owner was one of the leading and highly respected citizens, a liberal supporter of religious and benevolent institutions, and his misfortune aroused very general sympathy. Just at the beginning of the sale a carriage

drawn by a pair of horses was seen approaching at a rapid rate and on alighting the visitor held a hurried consultation with those in charge. It was apparently too late to stop the sale but the stranger bought in everything and at the close his reason for so doing became known. When a young man, he saw prospect of success in a business opening which he was eager to seize but lacked the necessary funds. On laying the matter before the now unfortunate man he was assisted to the amount of one thousand dollars, the sum of his entire savings up to that time.

The young man had no security save that of his good name and character, and this expression of confidence laid upon him a deep sense of moral as well as legal responsibility. Prospering beyond expectation he repaid the amount; but not being satisfied with the legal discharge of his obligation, when he learned indirectly of the stress of his benefactor, he hastened to his aid, turned his property over to him again with the simple statement, "It is rightly and deservedly yours." He had paid all that the law required and still he felt himself a debtor under grace.—F. H. E. Richards.

A HIGHER VIEW-POINT. (153)

Psa. 61:2; Psa. 121:1; Eph. 3:18, 19.

There is in the minds of most people a misconception as to the relative heights of the Sphinx and the Great Pyramid. This is no doubt due to the photograph commonly shown of the two in which the Sphinx has been near the camera but the Pyramid far away. Their relative heights are about one to seven—as a pigmy one foot high to a seven foot giant. This difference is accentuated by the fact that the quarter of a mile between the two slopes decidedly towards the Sphinx, and the latter is in a depression in the sand 40 or 50 feet deep.

Travelers are advised to visit the great stone face first. As you stand down in that deep depression and gaze up into the inscrutable countenance, you think how massive, what a monster it is! But turn away from it, bravely wade through the burning sands, and climb the ragged edge of the Great Pyramid to the very top—where now is the mighty Sphinx? They point out an insignificant little object whose head is nearly on a level with the sands. You say "Is it possible?" Your monster appears different to you because you have changed your point of view.

Today you may be in some deep depression. You gaze up hopelessly at some inscrutable countenance. Its presence is oppressive. You say, "What a monster I am facing!" It may be the monster, sin, or sorrow, or death. But turn away from it and bravely push your way through the burning sands of time and climb the heights, which as a child of God you are privileged to reach, yes, climb to the very top. Where now is the menacing object that threatened your happiness? And you smile as you say, "Is it possible that I ever allowed that insignificant thing to worry me?"—F. T. Bell.

Present-Day Parables.

CHARLES M. SHELDON, Topeka, Kansas.

RUNNING BY THE CHART. (154)

The modern steamship has evolved a system of navigation of which Columbus and his contemporaries never dreamed. Especially in long and narrow bodies of water, which are full of islands, where it would be impossible to erect light houses, is this system of "running by the chart" in vogue. Every inch of water is surveyed, and the steamer's direction and speed calculated to the smallest mathematical degree. Then the pilot with this exact chart before him sails his vessel, changing her course even in fog and darkness with certainty.

The Bible is the Christian's chart in his voyage over life's sea. Even in the darkness and the fog he need have no fear of shipwreck if he "runs by the chart." "Thy word is a lamp to my feet." "This is the way; walk ye in it."

SHIRKING RESPONSIBILITY. (155)

Near one of the large cities in the northwest is a river which has a very wide river bed. This bed on one side of the bank for the greater part of the year lies bare of water so that little shacks of houses are built upon it, inhabited by what is at times of freshet literally a "floating population." The river technically belongs to the people. Those who live in these shacks are not obliged to pay any taxes or rent. They escape their rightful share of helping to carry the burdens of citizenship, and in that respect they resemble that class of people in every community who never do their part to help make the city better. The lazy, idle, pleasure seeking, rich people of this country are shirking their responsibilities. They are worse than these poor river dwellers, many of whom are not able to pay high rents and taxes.

CHURCHES AND DEPARTMENT STORES. (156)

A good many churches are like department stores. You go up to one of the counters and ask for pins. The clerk says he does not carry them and refers you to the counter where they are sold. You go to another counter and ask for a certain kind of cloth. It is not to be found there, but at some other counter. In a good many churches you can find men who are interested in a small part of the church work. Many of them have no use for foreign missions. They will refer you, if you are the pastor, to the female department for foreign missions. They themselves have none in stock. A good many of our church members carry a very limited supply of Christian material on hand. They do not grow in all the graces.

POWER FROM WITHOUT. (157)

The United States Agricultural Department has been furnishing for experimental purposes a bacteria culture which will increase the size, number and strength of pod bearing plants. Alfalfa seed planted in poor soil if inoculated

with this culture will grow luxuriantly. Either the seed or the soil can be thus inoculated. The soul that is born in the slum or surrounded by poor soil need not despair of spiritual power. The Divine grace, which is a thing wholly outside the human to start with, can put new life into humanity. "Without me ye can do nothing."

THE RESULTS OF CULTURE. (158)

The world has been startled by the wonders in plant and fruit life produced by Luther Burbank. Another horticulturist by the name of Stevens has lately produced a seedless and coreless apple. Very little has been said about the great care and patience and time required to produce these results. If it takes twenty-five years of selection to make an edible cactus or a coreless apple, why should a Sunday School teacher grow impatient at the development of a soul into ripe and valuable character? It takes longer to make character than anything else because it is worth more than anything else.

I am sometimes asked by some reader as to where he can place his money where it will be absolutely safe, and at the same time bring as large dividends as is possible.

In this connection I can recommend heartily The Cleveland Trust Co., Cleveland, a bank with \$28,000,000 resources, that will pay 4% annually, and whose officers are known to me personally as careful and upright men. Send a postal card for booklet "N" which will tell you how you can do business with this bank by mail. A preacher works too hard for his money to put it into "get-rich-quick" schemes.

F. M. BARTON.

October and November Current Anecdotes.

The special articles in these issues alone will be worth a year's subscription. You would willingly pay \$1.50 to \$5.00 railroad fare to attend a conference on prayer meeting methods, and it is doubtful if you would get as many valuable suggestions as from the discussion in October issue. In this we discuss the ideal sermon at the suggestion of Herrick Johnson.

The preacher who does not subscribe for Current Anecdotes and Methods of Church Work should look up the real meaning of the text: "Light shineth in the darkness, and the darkness comprehendeth is not." See Textual Searchlights in October number. Our Christmas issue will contain suggestions for making this holiday most helpful to your people.

Do not delay. If you have not the money in hand, sign blank below and send at once, in order not to miss the December number.

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Illustrations from Science and Recent Invention.

By REV. GEORGE VALENTINE REICHEL, Ph. D., Rochester, N. Y.

"HANGETH THE EARTH UPON NOTHING." (160)

Job. 26:7.

In connection with the mathematical problem set forth in the Creator's power to suspend this orb on which we dwell upon nothing, it is interesting to note in a recent article in the *Chicago Inter-Ocean*, that the mathematicians are considering the libration or balancing of the earth as one of the most remarkable phases of the problem. The indescribable delicacy with which the Creator has "balanced" the earth may be best shown by a late device of Mr. Folie, a French astronomer, through which the "wabbling" or trembling of the earth becomes actually visible. He takes a leaden disk, in the center of which is a lens, and suspends this by two fine platinum wires from an iron bar which extends north and south from a wall running east and west. The whole is surrounded by an airtight glass case to protect it from air currents. To the wall under the bar he fixes a powerful light. The rays from this collected by the lens in the disk are projected through a very small opening in a screen upon a graduated scale on the opposite side of the room. He figures that the inertia of the leaden disk would keep it in the position given by the velocity of the earth's motion at the moment when the experiment begins, but that the variations of this motion will affect the iron bar and cause a change of relative positions between it and the disk which will be shown by lights or rather movements of light on the scale. He has verified his calculations. At intervals of six hours, observers in his laboratory can see a dot of light move along the scale, and after a time move back to its original position. What they have seen is the effect of the balancing of the earth in its rotation. This is a most striking demonstration, giving ocular proof that the earth is thus delicately balanced as Scripture says upon "nothing."

HINDRANCE TO PRAYER. (161)

Wireless telegraphy has been often used as an illustration of prayer. Now the scientists are saying that even the obstructions in the way of the communicating waves can be utilized, such as trees, buildings, hills and the like. Thus, whatever the imperfection of our prayer, God can, nevertheless, receive and understand the nature of our communications, and the Spirit helpeth our infirmities with groanings which cannot be uttered.

"I WILL HELP THEE." (162)

This is a promise of God to his trusting children. How he conveys his divine energy to them is a mystery. Yet we know that he does so, although he inhabiteth eternity and the remotest heavens. An effective suggestion comes in this connection from the realm of wireless possibilities. Eugene P. Lyle, in an article on "The Advance of Wireless," says

that there is an inventor in the field with a wireless telephone, and another with a wireless transmitter of energy. This latter seems to be the most wonderful of all. By it a central plant would generate power and send it to customers via the air alone, whether across a desert or over the high seas.

An automobile climbing the Appenines or the Alps might get its "push" from Paris or London. An ocean liner would need no boilers, no engines, no dynamo, no coal. Steam, heat, light, would all come to it from the land. A lone ranchman could set up a receiver and get the latest information from the world of news, and so on to an infinite variety of possibilities.

"I AM THE LIGHT OF THE WORLD." (163)

Electric lighting has reached such a stage of perfection that there appear almost no possibilities of limitation in the way of its effectiveness. It is now stated that the Lewis and Clark Exposition, which has recently closed, completed a successful series of experiments for illuminating the snow-capped mountain peaks within a radius of one hundred miles of the light. Vessels one hundred miles off the coast were also enabled to see the light, a thing that has never before been possible. The ordinary range of possible lighting, heretofore, has been only twenty or twenty-five miles. The beam, however, must be thrown vertically, instead of horizontally. A literal pillar of light, which suggests the position of the Pillar of Fire for the ancient Israelites, and the position of the Cross of Calvary whereon hung he who said, "I am the Light of the World."

A LESSON ON MORALITY FROM PLANT-LIFE. (164)

In a review of Professor Levy-Bruhl's book in the *Revue Scientifique*, M. Henri Pieron compares the development of our ideas of morality, as one of the facts of the social order, with that of vegetable organisms, and points out that in each case progress is accompanied with the wasteful prodigality that characterizes all evolution. He says: "A great number of animal and vegetable species assure their propagation by means of millions of germs which almost all perish, while only a few come to maturity and are fully developed—a process of frightful prodigality which would shock our feelings of the reasonable adaptation of means to end, if we had not a preconceived attitude of admiration for whatever nature offers us. In like manner human societies maintain themselves, and this is a fact of nature. But the social order that is thus perpetuated (of which morality is one of the essential features) is perhaps obtained by an equal disregard of what we call economy and finality. Perhaps there is here also an enormous prodigality, an unjustifiable expenditure of suffering, of mis-

ery, of physical pain, a sacrifice renewed at every generation, of the immense majority of individuals to the operation of the social whole."

A NEW WORD FOR "CREDULITY." (165)

Dr. Bernheim, of Paris, says that there is a vital distinction to be maintained by the use of the word Credulity and the word Credivity. Credivity is the property of believing or trusting what is said, and is a normal property of the brain. When it is excessive, and only then, it becomes credulity. The former is physiological, the latter is an infirmity. A person may be very credulous, and yet not suggestible, because his ideas are not easily transformed into acts. Conversely, great suggestibility does not always imply credulity, for it may be due to the fact that ideas are changed into acts so rapidly that the reason has no time to intervene. He then goes on to demonstrate that suggestion may act upon functions independent both of consciousness and will.

"THEREFORE HAVE I SET MY FACE."

Isa. 50:7. (166)

The Bible makes much of the face and its expressions. Many strong passages of Scripture are reflective of deep significance attached to the true meaning of this word and the connection in which it occurs therein. An editorial writer in the *Lancet* of London is authority for the statement that occupation has much to do with the expression of the face. Medical men in hospitals find acquaintance with the various types of face of value to them in their practice. They are thus enabled to judge of the antecedents at hand of a case with reference to the occupation, that may go far toward determining the nature of the remedies to be applied. Cabmen, busmen, drivers, and grooms, are easily distinguishable by their indescribable type of face. We speak of the legal face, the scientific face, the artistic face, the dramatic face, the clerical face. The passage quoted from Isaiah, indicates God's intention by the "setting" of his face, to influence men to a certain alteration in their conduct, and seems to convey the fact that his setting of face will persuade them to what he desires.

(167)

THE SOCIOLOGY OF RAPID TRANSIT.

There is a very interesting discussion going on just now regarding the effect the rapid transit of today has upon the population, particularly of the slums. The *Street Railway Journal* of New York has much to say upon this subject. It points out that the trolley has been, is, and will continue to be, a tremendous factor in the betterment of the masses regarding the housing conditions. Thousands of poor citizens are thus enabled to remove to localities where they can get better air and unobstructed sunshine. And, by the transfer of the child from slum conditions to these improved localities, we secure improved health, morality, education, and even political

honesty, quite apart from the fundamental supply of quick transportation. Cheap rapid transit is the vent by which the over-crowded conditions of a city may be relieved. Then, too, rapid transit saves a vast amount of time, which means saving in many practical ways, as the number of saved minutes become saved hours and these represent so much margin for profitable labor, and improvement, with those who will not dissipate their time. Legitimate rapid-transit extension should always be encouraged rather than, as is so often done, discouraged, and the sooner municipal authorities see this to be true, the better it will be for the limited classes in our great cities.

VIRTUOUS INFLUENCE OF WARM WEATHER. (168)

This is a new subject introduced to notice by the secretary of the Cleveland Humane Society, Mr. Rickseker. He says: "In many years in this office, I have noticed that there is more wretchedness in the months of November and December than in any other two months of the year. I have also noticed that in the warm months there are fewer wives coming to us imploring us to help them in the absence of adequate support from their husbands. We have fewer reports of absolute desertions. The falling off is about 90%. June and July sunshine have a rejuvenating influence, whereas in the winters it is cold, life is only maintained by a hard struggle, and among the poor this struggle is an exhausting one. In the summer, work is more plentiful, and the tendency to drunkenness is less."

Sample Copy.

A large number of sample copies of this number have been sent out. You may not be a regular subscriber to *Current Anecdotes*, which many say is more than it claims or indicates. (See page 133, 134, colored insert.)

This issue contains articles on the Prayer Meeting and Revels which if printed in book form would sell for 50 cents, and the Homiletic and Illustrative matter is worth 25 cents to any preacher.

If you decide to subscribe kindly keep this copy with our compliments. If not, will you not in return for the favor of the sample hand this copy to some other preacher?

If you have a salary of less than \$400 we make a special price of \$1.00 per year. Or if you get more and cannot afford the \$1.50, you may get two other preachers to subscribe at \$1.50 each, total \$3.00, and we will send you a year's subscription free.

CURRENT ANECDOTES (Sub. Dept.), Cleveland, O.

Wedding Etiquette.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound in a la Roycroft in dove-colored oze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us \$1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the *Funeral Manual* with it, send \$1.75 for both.

F. M. BARTON, Caxton Bldg., Cleveland, O.

HISTORICAL ILLUSTRATIONS.

BY DAVID JAMES BURRELL.

THE IMPREGNABLE ROCK. (169)

We need not fear the attacks of unbelief. A Spanish frigate lay all night in the Indian Ocean, firing numerous broadsides at a craft which was discovered after coming to anchor. Not a shot was returned. The day broke and, lo, yonder a mighty rock rose from the sea. Of what avail were those broadsides? So the religion of the Scriptures, as an impregnable rock, resists, without reply, the attacks of its foes. Our vision is dim, because the smoke of battle is around us; but wait until the day breaks!

MAN PROPOSES, GOD DISPOSES. (170)

We frame anew and in larger lines the ideals of the past and send them on unfinished to the generations that come after us. Our great achievements are only the measurable fulfillment of old dreams of long ago; "measurable," because it remains for the future to realize them. We say that the Suez Canal was completed under the direction of M. de Lesseps; but it was originally projected by Pharaoh Necho, who hoped to bind the Sea of the Rising with the Sea of the Setting Sun. The Mont-Cenis tunnel, one of the most notable achievements of modern times, was conceived about 200 B. C. by Hannibal, who, having led his legions to the foot of the Alps, deliberated whether it would be better to climb over or dig under them. The Czar of Russia congratulates himself on the completion of the Siberian Railway; but his pride should be tempered with humility in view of the fact that Alexander the Great, on his campaigns of universal conquest, planned a highway identical with it. Columbus set forth in search of a western route to the Indies and was disappointed; but his hope is abundantly fulfilled in our trans-continental railways, which, connecting with Oriental steamships, bring us into touch with the remote East. It is obvious, thus, that no high purpose fails, only the future must ever be reckoned with. The fathers sketched the temples we are building, and we in turn commit to posterity the laying of the topstone. Our best-laid plans may "gang aglee," our enterprises may be beaten back and our cloud-capped towers vanish into thin air, but the Valley of Achor is ever our door of hope.

GOD'S CARE AND THE SPIDER. (171)

Why do we doubt the special providences of God? Was it strange that Molinæus, taking refuge in an oven on the night of the massacre of St. Bartholomew, should be spared? "O God," he prayed, "cover me with thy hand!" And while he prayed a spider wove its web across the oven's mouth; a gust of wind filled the web with dust; the dew came down and in the early morning glistened upon it. The fugitive's heart stood still as the footfall of his pursuers came nigh; but seeing the spider's web, they said, "He is not here," and

passed on. Thus the God who hears the chirp of the sparrow hearkens to his people's cry. "Are ye not of more value than many sparrows, and shall he not care for you?"

OBEY GOD RATHER THAN MEN. (172)

On the public green at New Haven are three inconspicuous graves where lie the bodies of Goffe, Whalley and Dixwell, the regicides who, obeying the dictates of conscience, sentenced Charles I. to death. For this, in the time of the Restoration, they were driven beyond the sea and hunted like partridges over the hills. They lived in disguise and under assumed names, bearing about with them, for their comfort, only the strong assurance that they had done their duty, until one by one they were buried in these humble graves. But a mile away there is another spot that tells the story of their fearless faith,—a cave on West Rock where these men spent days and nights in shelter. On the wall of this cave you may see rudely inscribed by their unskilled hands, "Resistance to tyrants is obedience to God."

That knowledge was a comfort to them—greater than if they were surrounded with palace walls.

SABBATH AND SILOAM. (173)

Christ did for the Sabbath exactly what archaeologists have recently done for the Pool of Siloam. It is known that Solomon built this reservoir for the purpose of bringing fresh water into the city. It was supplied by a subterranean aqueduct from a fountain gushing out of the rock of Ophel. The prophet Isaiah referred to it as "the waters of Shiloah that go softly." John Milton sang of "Shiloah's brook that flows fast by the oracles of God." But in the successive calamities which befell the Holy City, the fountain and its channel were blocked up with stone and rubbish and Siloam became a stagnant pool. In 1381 the aqueduct was uncovered; the rubbish was cleared away and the waters of Siloam again "flowed softly;" so that today the wayfarer refreshes himself at the brook. Now this is what Jesus did with the Sabbath. Destroy it? Abrogate it? Oh, no. He restored it to its primitive terms as a divine law.

A BATTLE FOR A BUCKET. (174)

We speak of small duties—there are none. The least of our moral obligations has in it the sanctity of a divine edict. We are compassed about by whispers: "Do this," says the still voice, or "Do that." And our character depends upon our heeding it. In the Cathedral of Modena there is a bucket which once belonged to the public well. It was stolen by some soldiers in a frolic. Inquiry was made and the bucket was passed from hand to hand. At length it came into the possession of the young Prince Henry of Sardinia. A battle

was fought to secure it. Prince Henry was made a prisoner. His imperial father offered a gold chain seven miles long for his ransom. It was refused. The Prince lay twenty years in prison, pined away and died. Meanwhile a war was fomented in which most of the Governments of Europe engaged and which involved the loss of thousands of lives. Oh no, there are no trifles in human life. Or, if there are, we are not competent to determine upon them.

THE TWO KINGS. (175)

Down from the north came James I. to take the English crown. He was gorgeously arrayed and the horse upon which he rode was gaily caparisoned. With him rode a considerable company of enthusiastic friends and partisans. At frequent intervals he paused to address admiring crowds of rustics drawn up along the way. Here and there, being in a most kindly humor, he was pleased to lay his sword on the shoulder of a country squire and bid him rise a belted knight. The days were spent in pleasant converse, the nights in revelry. So with much pomp and circumstance the retinue came at length to London town. Then the king, amid enthusiastic greetings and acclamations, proceeded to Westminster where the sceptre and the anointing oil awaited him.

Down from the north came another king to claim his own,—the King of Kings and Lord of Lords, though wearing a disguise of flesh. He was clad in homespun and journeyed afoot. No enthusiastic crowds attended him; only a little group of fishermen and other toilers, humble, unlettered, unnoticed by the world. Day after day he trudged wearily on, pausing only to preach the unsearchable riches of a new Kingdom, which now encompasses all nations.

(176)

PENITENTS ALWAYS WELCOME.

At the close of the twelfth century Richard, son of Henry II., conspired against his father and took refuge in a walled city, to which the king laid siege. In the course of the campaign Richard was wounded unto death; and, being overwhelmed with contrition, sent a messenger to his father asking that he might be permitted to see his face. His request was refused. Once and again he sent his humble appeal in vain. At length a procession passed through the gateway of the city under a flag of truce bearing the dying prince upon a stretcher; but ere it reached the royal pavilion he had breathed his last. As the bearers waited there, they heard from within a strong cry like that of David, "O Richard, my son, my son; would God I had died for thee!" The Lord, with whom we have to do, makes no such mistakes. He knows the deep secrets of the heart; and, where there is true penitence, he has sworn by himself that he will not reject it.

CONDEMNED TO VIRTUE. (177)

The sands are falling in the hour-glass. Life is but an handbreadth, an arrow speeding to its mark, a swift ship, an eagle hastening to its prey, a tale told. So teach us to number our days that we may apply our hearts unto wisdom. Today if ye will hear his voice! In the company of the French literati there is no name more brilliant than Guy de Maupassant prematurely dead. Owing to the disreputable character of his productions, the French Academy had refused to affix its imprimatur to his work. He said, "The Academy would condemn me to virtue, but there is plenty of time for virtue." The words had scarcely passed from his lips before he was seized with that melancholy madness which ended his life. No, no; if we have work to do, now is the time to attend to it.

IMPRISONED EMOTIONS. (178)

Our eternal destiny depends upon the outcome. I am sensible of the fact that there is something divine in me. I feel my heart moved at times with noble aims and purposes and aspirations. But, on the other hand, I am drawn down by my baser nature. The Son of God offers his aid in determining this strife. He comes like the stranger who stood in Florence before the fowler's shop, fresh from the horrors of a Moslem prison, gazing on a cage of birds that were beating their poor wings against the bars; out of his paltry treasury, he purchased the cage and opened it and watched with a great joy the poor prisoners as they mounted skyward. Our Master has come to give freedom to the nobler aims and purposes that struggle within us, the "winged things," as Plato called them, to soar aloft in their native air free, free in the glorious liberty of the children of God.

BOOKS FOR PREACHERS.

OF PERMANENT VALUE.

A Chat with the Publisher.

Why are the books I announce on pages VI and 135 of especial value to preachers? In the first place I publish exclusively for preachers, and do not seek other trade. Next, I consult leading preachers and other well-read men as to the value of a work before I undertake it; men of different denominations, conservative as well as advanced thinkers.

Annotations Upon Popular Hymns was written by the best judge of hymns America has known, editor of a half-dozen leading hymnals. He wrote with the praise or song service in mind. Every time we used a song service we had requests for a book along the same line. The book is worth \$3.00, and will be of more practical use to you than any other work on hymnology published.

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F. M. BARTON.

THE BOOK-WORM.

AS A MAN THINKETH. (179a)

After all that may be said of enthusiasm, it is the *will* that counts in the religious life. Because at the first, they *willed* to defy God, they came down and out from their place in Eden. Because later on, we will to accept the means provided, we go back into fellowship with him. "Ye will not come unto me that ye might have life." Life was to be obtained by the choosing; but they did not choose.

Hall Caine's "Prodigal Son" is great because it is a great portrayal of the working of the human conscience. An older brother, a younger; and for the younger the path was made easy. Everything seemed to go well with him. But he was a man with a low sense of honor and easily led aside. His life is one series of base ingratitude. Now for the older, life is one great struggle in which labor does not seem to help him; but the harder he toils and the more he sacrifices, the deeper does he sink in the pit of unfavorable circumstances; the pit largely made by his brother's perfidy. But conscience brings the villain back to Iceland with his wealth. It lashes and hisses till he must obey. That night of the storm he slept in the older brother's house. The older brother knew the man had money; but failed to recognize his kinsman. The stake is too great. The temptation too strong. The man of honor yields to the tempter and in the dead of night goes into the guest chamber to slay and to steal. The guest had gone out of the window. No blood was spilled, no money stolen. But when at dawn they found the older brother there, he is in tears and agony of remorse, for he had willed to murder and to steal.

When a man *wills* to go without God it is fatal. When he says, Lord I surrender, it is life. What you are determining to do day by day does and will determine your place.

A. J. Archibald.

SOUL BLOSSOMING. (179b)

When the lofty palm tree of Teilan puts forth its flowers, the sheath bursts with a report that shakes the forest; but thousands of other flowers of equal beauty open in the morning, and the very dew-drops hear no sound; even so many souls do blossom in mercy, and the world hears neither whirlwind nor tempest.—Spurgeon.

FRUIT OF DECISION, OR WASTING
PETALS (179c)

For a few brief days in May the orchards are white with blossoms. They soon turn to fruit, or else float away, useless and wasted upon the idle breeze. So it will be with your present feelings. They must be deepened into decision or be entirely dissipated by delay.

—Theodore Cuyler.

THE UNHEEDED LAW. (180)

Prov. 4: 19; Prov. 14: 12; Rom. 6: 23, a.

Joseph Conrad, in one of his sea stories, says that a coat with soft iron in the pockets

had been hung on a stanchion within six inches of the binnacle, so that the compass was deflected, and the ship thrown off her course. It was discovered too late to stop her, and she ran full tilt into the sheer ridge of a stone reef which would have been awash at high water. This made the shock absolutely terrific. Everybody in the ship, that was standing, was thrown down headlong; the shaken rigging made a great rattling to the very trucks. All the lights went out; several chain-guys, snapping, clattered against the funnel; there were crashes, pings of parted wire-rope, splintering sounds, loud cracks, the mast-head lamp flew over the bows, and all the doors about the deck began to bang heavily. She rebounded and hit the same spot a second time. This completed the havoc; the funnel fell over with a hollow sound of thunder, smashing the wheel to bits, filling the bridge with a mass of splinters, sticks, and broken wood. Captain Whalley picked himself up, and stood knee-deep in wreckage, torn and bleeding.

To trifle with the laws of God, whether in the material or the moral realm, is equally dangerous. We speak of breaking God's laws, but it is impossible to do this. The law operates with unerring certainty and we are broken if we do not act in accordance with it.

—E. T. Hiscox.

THREE JOHNS. (181)

In Dr. Holmes's "Autocrat of the Breakfast Table" there appears a certain character named John, who soliloquizes with himself in this fashion: Now there are three Johns; my John—what I know myself; other people's John—what other people think of me; and the real John—God's John.

The test by which the other Johns must stand or fall is "the real John—God's John."

SERVICE TESTED BY HUMILITY. (182)

1 Peter 5: 5.

Henry Clay Trumbull, when a young man, was superintendent of the Morgan Street Mission, in Hartford. In 1852 such work had its difficulties. One of the terrors of the school was "big" John Cunningham. On a certain Sunday big John came in, evidently under the influence of liquor and looking for trouble. The usual kind words did not avail to keep him quiet, and when the superintendent endeavored to get him to go out peaceably, he took the gentle hand laid on his shoulder as the beginning of a fight, for which he was more than ready.

But no sooner was his coat off than he found himself backed against a post which supported the ceiling of the room, with Father Hawley's strong hands grasping his wrists, his hands crossed behind the post, and Mr. Trumbull standing before him.

Spitting in the face of the superintendent, he cried with an oath, "It's all I can do!" Mr. Trumbull kept his temper, and was presently able to secure John's promise that he would leave the room, which he did.—From Howard's Life of H. C. Trumbull.

Preacher's Scrap Book.

From C. H. KILMER'S HAND BOOK.

DELAY—DANGEROUS TO. (183)

In the year 1691, a proclamation was sent through the Highlands of Scotland, that every one who had been guilty of rebellion against the constituted government would be pardoned, if, before the last day of the year, he laid down his arms and promised to cease his rebellion. Many did so; but one chief named Maclan put off his submission from week to week, always intending to submit before it was too late. But when, at last, he started to accept pardon, he was hindered by a great storm and did not arrive until the time had expired. The day of pardon had passed, and Maclan and his men were put to death.

DECAY—DISUSE LEADS TO. (184a)

I cannot endure to read a line of poetry. I have almost lost my taste for pictures and music. My mind seems to have become a kind of machine for grinding general laws out of large collections of facts, but why this should have caused the atrophy of that part of the brain alone on which the higher tastes depend I cannot conceive. If I had to live my life again I would read some poetry and listen to some music at least once a week; for perhaps the parts of my brain now atrophied would then be kept alive through use. It is an accursed evil to a man to become so absorbed in any subject as I am in mine.—Darwin.

DARKNESS—EXPLANATION OF. (184b)

An eclipse of the sun is not caused by any change in the sun, but by an opaque body, the offspring and satellite of the earth, coming between the earth and sun. And so, when Christian men lose the light of God's face, it is not because there is any variability or shadow of turning in him, but because between him and them has come the blackness (their own offspring) of their own sin.—Maclaren.

CONSECRATION—MEANING OF. (185)

There is an old Dutch picture of a little child, dropping a cherished toy from its hands; and at first sight, its action seems unintelligible, until, at the corner of the picture, the eye is attracted to a white dove winging its flight toward the emptied outstretched hands. Similarly we are prepared to forego a good deal when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and surrender. Do not ever dwell on the giving up side, but on the receiving side. Keep in mind the old Hebrew word for consecration, to fill the hand.—Myer. *I Cor 3:12*

CHRISTIANS—TEST. (186)

When Constantine was chosen emperor, he issued several Christians in office; and he issued an edict, requiring them to renounce their faith, or quit their places. Most of them gave up their offices to preserve their con-

sciences; but some cringed, and renounced Christianity. When the emperor had thus made full proof of their dispositions of character, he removed all who thus basely complied with his supposed wishes, and retained the others; saying that those who would desert or deny their divine Master would desert him, and were not worthy of his confidence.

CHRIST—A FRENCH PHILOSOPHER'S OPINION OF. (187)

Is it possible that the sacred personage should be himself a mere man? What sweetness, what purity, in his manner! What sublimity in his maxims! What profound wisdom in his discourses! Where is the man, where the philosopher, who could so live and so die without weakness and without ostentation? If the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God.—J. J. Rousseau.

CHARACTER—FRUIT OF. (188)

It is not the teaching of a Puritan, but of Diderot, that even the painter's work is deteriorated by his life. Speaking of a painter of talent, he says: "Degradation of taste, of color, of composition, of design has followed, step by step, the degradation of his character." What must the artist have on his canvas? That which he has in his imagination. That which he has in his life.—Alexander.

(189)

CHILD—MEMBERS OF THE CHURCH.

A prominent preacher said: "I have, during the past year, received forty or fifty children into church membership. Among those I have had at any time to exclude from church membership, out of a church of twenty-seven hundred members, I have never had to exclude a single one who was received while yet a child.

BOASTING—POMPOUS. (190)

I heard of a large meeting in which people were giving their Christian experience, and a very pompous man arose in the meeting and said: "Brethren, I am on board the old ship Zion, and am sailing heavenward, and I'm going at the rate of sixteen knots an hour, and I shall soon sail up the harbor of the blessed"; and he sat down. Another man pompously arose and said: "I, too, brethren, am on board the old ship Zion, and it is a steamship, and it is a steamship of four hundred horse power, and on this steamship I shall soon sail up the harbor of the blessed"; and he sat down. When a plain Christian woman rose and said: "Well, brethren, I have been going to heaven seventy years and I have been going afoot; and I suppose from the looks of things, I shall have to go afoot most of the way; and if some of you people that are going by steam don't look out, you'll burst your boilers."—Talmage.

BORN FROM ABOVE. (191)

Except a mineral be born "from above"—from the Kingdom just above it—it cannot enter the Kingdom just above it. And except a man be born "from above," by the same law he cannot enter the Kingdom just above him. There being no passage from one Kingdom to another, whether from inorganic to organic, or from organic to spiritual, the intervention of life is a scientific necessity if a stone or a plant or an animal or a man is to pass from a lower to a higher sphere. The plant stretches down to the dead world beneath it, touches its mineral and gases with its mystery of life, and brings them up ennobled and transformed to the living sphere. The breath of God, blowing where it listeth, touches with its mystery of life the dead souls of men, bears them across the bridgeless gulf between the natural and spiritual, between the spiritually inorganic and the spiritually organic, endows them with its own high qualities, and develops within them those new and secret faculties by which those who are born again are said to see the Kingdom of God.—Drummond.

BADGE—THE CHRISTIAN'S. (192)

In the War of the Rebellion the Army of the Potomac provided themselves with badges peculiar to each division. A veteran Western soldier was halted: "What is your regiment, division, and badge?" The brave soldier replied, slapping his cartridge box: "Do you see that? A cartridge box with a U. S. on a brass plate and forty rounds of ammunition in the box, and sixty in our pockets, that is the badge of the Fifteenth, that came from Vicksburg to help ye fight Chattanooga." His record was sufficient and he passed. The denominational badge of the Christian is not important, but it will be important that he have a badge indicating work somewhere in the field of the Master.

AIM—A CHRISTIAN. (193)

The aim of Christopher Columbus was to discover a shorter way to India. The aim of Sir John Franklin and his companions, who perished in the Arctic regions, was to find out a passage by sea from the Pacific to the Atlantic ocean. The aim of Dr. Kane, in his voyage to the north, was to find out what had become of Sir John Franklin. The aim of Dr. Livingstone, in his long journey through Africa, was to find out the best way of carrying the Gospel into the interior of that vast country. There are a great many aims that people set before them in this world. Some aim to get riches; others to get a great name; and others to enjoy great pleasures. But St. Paul tells us of an aim that is much better than all these. He says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."—Richard Newton.

ADVERSITY—BENEFITS OF (194)

Galileo in prison where one ray of light shone into his cell worked out on the floor his

astronomical problem proving that the world moved around the sun. Kitto, who made a new departure in Bible study, was the son of a poor drunkard. He fell from a scaffold in his boyhood, and became totally deaf. He was so "pinched with hunger, shivering in rags, crawling about with exposed and bleeding feet," that he was sent to the parish work-house, where his first book was written. Milton, the poet, was blind; Beethoven, the musician, was deaf. One of the most useful men in England was Sir Henry Fawcett, who, when a young man, was made blind by his father, who accidentally shot him behind a hedge. He was so anxious to comfort his father that he made great efforts to accomplish more than he would have done with sight. He became a college professor, a member of parliament, and postmaster general of England. So it has ever been; the adverse winds have filled the sails.—*Peloubet's Notes.*

Eloquent Facts.

CORWIN AND PARKER. (195)

Tom Corwin was going to denounce Theodore Parker for saying some harsh things about him. He went to hear him preach, and when he came away he remarked: "That will do; any man who can talk that way about Jesus Christ it matters not what he says about poor sinful Tom Corwin."—*N. Y. World.*

WINE POURED OUT. (196)

The sweetest wine, if left exposed to feed on its own sweetness, turns to sourest vinegar; so the best affections, if turned back to prey upon themselves, are changed to the bitterest hatred.—Bulwer.

Mark Guy Pearse says the water was not wine until it was poured out.

HEAVEN NEAR. (197)

Heaven must be very near us, else how can the angels be so near to us and yet so near to God?—Schonberg-Cotta Family.

NOTORIETY SEEKER. (198)

Prompt to assail and careless of defence,
Invulnerable in his impudence,
He dares the world, and eager of a name,
He thrusts about, and jostles into fame.
So fond of loud report, that, not to miss
Of being known (his last and utmost bliss),
He rather would be known for what he is.
—Dryden on Burnet.

SNOBBERY. (199)

Lord Cobham, writing to Pope, said, "I congratulate you upon the fine weather. 'Tis a strange thing that people of condition, and men of parts must enjoy it in common with the rest of the world."

Quotable Poetry.

THE TWO TRAVELERS. (202)

Two thirsty travelers chanced one day to meet
Where a spring bubbled from the burning
sand;

One drank out of the hollow of his hand
And found the water cool and sweet.

The other waited for a smith to beat
And fashion for his use a golden cup;
And while he waited, fainting in the heat,
The sunshine came and drank it up!

—Alice Carey.

BATTLE SCARRED. (203)

Each of us has our battles to fight;
They must be fought with all our might
E'er the guerdon we gain.

A cross is the price of a crown's worth,
Though it be won through winter's dearth
Or scorch of sun-stroke pain.

In the depths of night a spark will glow
If on the ash and cinder blow
But one breath again.

So teach us, Lord, to wait Thy years,
To wait the far off fruitage of tears,
To wait the touch that calms all fears—
Our fevered-spirits slain.

—Julian L. Shipp.

THE WORD. (204)

Of when the Word is on me to deliver
Lifts the illusion and the truth lies bare,
Desert or throng, the city or the river,
Melts in lucid Paradise of air.

Only like souls I see the folk thereunder,
Bound who should conquer, slaves who
should be kings,—

Hearing their one hope with an empty wonder,
Sadly contented in a show of things;—

Then with a rush the intolerable craving
Shivers throughout me like a trumpet
call,—

Oh, to save these! to perish for their saving,
Die for their life, be offered for them all!
Frederick Meyers.

LET IT PASS. (205)

Has it been a weary day?

Let it pass;

Lots of others on the way—

They will pass.

Soon the skies will start to lighten,

All around begin to brighten,

And misfortune cease to frighten—

Let it pass.

Does the world the wrong way rub you?

Let it pass.

Did your best friend seem to snub you?

Let it pass.

Chances are you were mistaken,

None is ever quite forsaken,

All for naught your faith was shaken—

Let it pass.

Geo. W. Hatch, in *Insurance Age*.

RULES FOR DAILY LIFE. (206)

Begin the day with God;

Kneel down to Him in prayer;

Lift up thy heart to His abode,

And seek His love to share.

Open the Book of God,

And read a portion there,

That it may hallow all thy thoughts,

And sweeten all thy care.

Go through the day with God,

What'er thy work may be;

Where'er thou art, at home, abroad,

He is still near to thee.

Converse in mind with God;

Thy spirit heavenward raise;

Acknowledge every good bestowed,

And offer grateful praise.

Conclude the day with God;

Thy sins to Him confess;

Trust in the Lord's atoning blood,

And plead His righteousness.

MARCH ON, MY SOUL. (208)

March on, my soul, nor like a laggard stay.

March swiftly on, yet err not from the way

Where all the nobly wise of old have trod—

The path of faith made by the sons of God.

Follow the marks that they have set beside

The narrow, cloud-swept track to be thy guide;

Follow and honor what the past has gained,

And forward still, that more may be attained.

Something to learn and something to forget;

Hold fast the good and seek the better yet;

Press on, and prove the pilgrim-hope of youth;

That creeds are milestones on the road to

Truth.

—Henry Van Dyke.

To be Submitted before February 1, 1906.

Many of our readers have been kind enough to say that they regard one number of *Current Anecdotes* worth a year's subscription, because they have found one or more illustrations that exactly fitted a sermon. Therefore, we are the more earnest to have one or more illustrations in each number that will attract universal attention.

For the best twelve submitted we will give \$1.00 each, contributors giving us the right to use any submitted, whether they win the prize or not; and not to be returned in any event.

1. They must not be over 250 words long.

2. Must have action or persons in them, be authentic, and not theoretical or moralizing. The theme and text illustrated should be mentioned.

3. Need not be original, but must not have been printed in periodicals of general circulation within past year, nor be from books of illustration, especially not from back numbers of *Current Anecdotes*.

P. S.—The editor who will examine them is not all-wise, but he is honest, and if you are going to feel chagrined because he chooses some other illustration, don't send any. Address Illustration Editor *Current Anecdotes*, 22 Grace Ave., Lakewood, O.

TO FRIENDS AND READERS:

In this issue of *Current Anecdotes* we carry more advertising of a higher grade than any preacher's magazine published.

Please mention *Current Anecdotes* when you write our advertisers—they help pay the expense of the magazine—no preacher's magazine published at this price pays for its contributions. We spend from \$75 to \$100 an issue. In mentioning *Current Anecdotes* to our advertisers you are casting bread upon the waters which will return to you in an improved magazine. If you are building a new church or will do so within a year, we can put you in the way of some valuable information.

F. M. BARTON, Publisher, Cleveland, O.

THE WHITE GIFT. FROM A SHORT STORY.

Sidney's eye fell upon the open page and she read:

"This strange country is called Cathay and the ruler thereof is one Kublah Khan, a mighty warrior who, by reason of his strong will and trusty sword, has made himself lord of the whole land. His government is both wise and just, and is administered to rich and poor alike, without fear or favor. On the king's birthday the people observe what is called the White Feast. Then are the king and his court assembled in a great room of the palace, which is all white, the floor marble and the walls hung with curtains of white silk. All are in white apparel and they offer unto the king white gifts to show that their love and loyalty are without a stain. The rich bring to their lord pearls, carvings of ivory, white chargers and costly brodered garments. The poor present white pigeons and handfuls of rice. Nor doth the great king regard one gift above another so long as all are white. And so do they keep the King's Birthday."

Smiling to herself, Sidney read her Christmas shopping list.

"And so do we keep our King's Birthday," she said, softly, a note of tender reverence in her voice. Then, as a sudden thought flashed into her mind, she re-read the list. Her face, grave as a girlish countenance could be, looped back at her from the mirror as she asked her heart the question:

"But where is the White Gift?"—Banner.

HOW MUCH SHALL I GIVE THIS YEAR TO MISSIONS?

A LITTLE ARGUMENT WITH MYSELF.

(1) If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.

(2) If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.

(3) If I give the same as formerly, I favor holding the ground already won, I suppose a forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that his army should take refuge in a fort. All of his soldiers are under marching orders always. They are commanded to "Go."

(4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent. to my former contributions, then I favor doubling the missionary force at once. If I add fifty per cent., I say, Send out one-half as many more; and if I add twenty-five per cent., I say to our Missionary Society, Send out one-fourth more than are now in the field. What shall I do? I surely do not favor the recall of our whole missionary force, or of any part of it. Neither am I satisfied simply to hold our own so long as the great majority of the heathen world as yet have never heard of Christ. I do believe in greatly increasing the present number of our missionaries, therefore I will increase my former offerings to missionary work.



The picture on the left represents 546 persons, the average number of persons to each preacher in the United States and England.

The picture on the right represents a simla or religious gathering in India. But to each missionary in heathen lands there are 183,675 persons, and some 21 pages like the one shown, 14 feet of them, are required to represent that number.

These pictures are greatly reduced from a chart which shows on one page the picture at the left and has 14 pages pasted in the form of a folder to represent the possible congregation of heathen for each missionary.



This chart is published (including the story of The Indian Dream, with valuable diagrams), by the China Inland Mission, Witherspoon Bldg., Philadelphia, Pa., and will be sent postpaid by them for 50 cents.

In a missionary address you can show the one page, and then, by having some one hold one end of the chart, unfold one page at a time until you have walked away 14 feet from the one holding the other end. Then have two men pass down the isles with chart extended. If it doesn't increase missionary zeal (and offerings), send the bill for the chart to me.

F. M. BARTON.

THE TRUE CHRISTMAS.

S. A. WILSON.

THE FESTIVAL OF A LITTLE CHILD. (209)

While commercialism and the spirit which turns even poetry and religion into channels for money-getting have invaded Christmas and degraded it with a tinsel show and a jeweled formalism, its root lies too deep in both the Divine and human, to be withered by such a drought, and its real fruitage is too beneficent to be blighted by avarice and selfishness. Besides, there is one human element in Christmas which aids in keeping its character wholesome and sincere. It is the festival of the little child. It was an infant who was born in Bethlehem of Judea, to bring glory to God and good will to men, and in the sincere and guileless spirit of childhood, in the trusting, loving, hearty, and unselfish spirit of the Holy Child Jesus we celebrate the Christmasday.

Who does not delight in the innocent joy of the little ones around the Christmas-tree and sympathize with the gladness which finds expression in song and dance and childish festivity? Were there no other end than to make childhood happy once every year the Christmas festival would be worth perpetuating and more than repay all that it costs. But it has a higher meaning than simple pleasure-giving, and this will insure its continuance.

—*New York Observer.*

✓ AN OPTIMIST'S ANSWER. (210)

"Is it growing, this selfish and headlong spirit which is sweeping furiously along the highways of modern life?" asks Henry van Dyke in *Everybody's Magazine*. "Will it continue to accelerate the pace at which men live, and diminish the control by which they are guided? Will it weaken more and more the bond of reverence, and mutual consideration, and household fidelity, and civic virtue, until the states which have been civilized by the sanctions of love and the convictions of duty are whirled backward, by the passion of self-indulgence, into the barbarism of luxurious pleasure or the anarchy of bloody social strife.

"These are the questions that rise to trouble us in our moments of despondency and foreboding. But I think that it is neither wise, nor brave, to give them an answer of despair. Two are stronger than one. The growth of justice and of kindness, I guess, will in the long run prevail, and the selfish, reckless spirit will be overcome.

"At all events, when Christmas comes, I shall sit down with John Friendly to enjoy its cheer, rather than with any sour pessimist. For the one thing that is sure is this: the hope of humanity lies in the widening, deepening influence of that blessed Life which was born nineteen hundred years ago in Bethlehem; and that Life teaches us that the only way to make the world better is for each man to do his best."

THE GOSPEL ACCORDING TO "SILAS MARNER." (211)

The appeal of God in the Child Jesus is illustrated in George Eliot's masterpiece.

The picture of the old weaver, soured by injustice, wrongfully suspected of crime, eating his heart out in solitude, possessed by one consuming passion—love for the gold he was slowly accumulating, guinea by guinea, and burying under the floor of his cottage; and then, on that night when he is robbed of his idol, his golden guineas, in all his mad despair, finding on his doorstep a little child, beautiful, helpless, appealing, who becomes his saviour and his sanctifier. And how did that babe save him? By stimulating him to lift himself, by awakening in him a love stronger than his greed, a tenderness he never knew before, an unselfishness that revolutionized his character. —Archdeacon Wilberforce quoted in *Great Thoughts*.

"NO ROOM IN THE INN." (212)

"There was no room for them in the inn."

What thoughts do these words awaken in the mind? Perhaps the first may be this, that no wonder, in so great a concourse of people, of all ranks, going up to be registered for taxes, there should be no room in the inn for the poor and unpretending Mother of the Saviour, to be delivered of her first-born child. But the second thought may be that the world is like that inn, that amidst its pomp, its magnificence, amidst the whirl and hurry of its business, amidst the marble edifices of its gigantic triumphs, amidst its enterprises, amidst the crowd and pressure of even its neediest inhabitants, there is not room for the Saviour of mankind.

Upon this thought another might follow—that that inn, in respect of its bustle and turmoil, is like the world. Man crowds round man, giving himself up without reserve, whether to vicious indulgences, or selfish enjoyments, or to schemes of advancement in this world, till he feels himself so full that there is not room in him for the thought that his food and raiment, his gifts and faculties, his hopes and prospects, all that he has and all that he can ever be, came down to him from the Most High, and are to be rendered up again to him from whom they came, in thanks, in praise, and in dutiful obedience.

—W. E. Gladstone.

(213) GIVING OURSELVES WITH OUR GIFTS.

When we put something of ourselves into the gift, when our affection clothes it and speaks through it, then first it becomes worthy to be associated with God's gift of Christ for men. Here is the Christmas opportunity which laughs at poverty or wealth, and is the portion even of the little child—the opportunity to let love speak. Better is the child's gift, shaped

and soiled with long labor of unaccustomed fingers and wrapped with clumsy but loving care, than the costliest jewel that "pays a social obligation."—*The Congregationalist*.

"UNTO THE LEAST." (214)

"What shall I give to Thee, O Lord?

The kings that came of old
Laid softly on Thy cradle rude
Their myrrh and gems of gold.

"Thy martyrs gave their hearts' warm blood,
Their ashes strewed Thy way;
They spurned their lives as dreams and dust
To speed Thy coming day.

"Thou knowest of sweet and precious things
My store is scant and small;
Yet wert Thou here in want and woe,
Lord, I would give Thee all."

There came a voice from heavenly heights:
"Unclose thine eyes and see;
Gifts to the least of those I love.
Thou givest unto Me."

CHRISTMAS AFTER THE "BLACK DEATH." (215)

It was at the time of the "Black Death," in 1353. One of the greatest pestilences recorded in history had swept over every country in the Old World, claiming its dead by scores of thousands. Men fled in terror from their fellow men, in awful fear of their breath or touch, and for weeks sustained a strange, weird siege in solitude. In their terrible fear men became like wild beasts, refusing even the cup of cold water and the simplest service through dread of contamination.

So it continued until Christmas eve, when one man in Goldberg, believing himself the only inhabitant of the city left alive, unbarred his door at dead of night, and went forth into the air. He knew that it was Christmas, and as he recalled other Christmases, with their sacred joys and their festivity, he lifted up his voice in the song:

"To us this day is born a child,
God with us!
His mother is a virgin mild,
God with us!
God with us! Against us who dare be?"

Through a barred door came another voice in response to his own, and then the door was flung wide, and a man joined him in the street and sang with him. Together they marched through the town, giving it its first audible sound save wails and cries of terror since first the plague descended upon it.

The song woke strange echoes. From their living tombs men, women, and children came forth to the number of twenty-five—all that were left of the town—and marching through the death-stricken streets, they sang with new courage, "God with us! Against us who dare be?"

Whether it was that the plague had spent its violence, or, which is more probable, that

the minds of the survivors were more serene, none of this little band died of the Black Death. They returned to their homes, buried their dead, and the town began to awake.

The incident was remembered, and for centuries the town continued to meet each Christmas eve at midnight, and at two o'clock march through the streets singing the same old hymn.

The sublime assurance breathed in that song is what men need to make them brave when earthly joys fade. In the darkest and most helpless hour the sense of the presence of God will wake a song the echoes of which come back to us in the new hope awakened in other lives.—*The Youth's Companion*.

Christmas and Motherhood.

CONSECRATED MOTHERHOOD (216)

On that Christmas night God honored motherhood. The angels on their wings might have brought an infant Saviour to Bethlehem without Mary's being there at all. But, no; motherhood for all time was to be consecrated, and one of the tenderest relations was to be the maternal relation, and one of the sweetest words, "mother." In all ages God has honored good motherhood. In a great audience, most of whom were Christians, I asked that all those who had been blessed with Christian mothers arise, and almost the entire assembly stood up. Don't you see how important it is that all motherhood be consecrated?—Talmage.

CHRIST AND THE WOMEN. (217)

When Christ was laid in Joseph's tomb,
Wherein no dead had ever been,
The weeping women, through the gloom,
Watched where the great stone shut him in.
The two disciples, loved so well,
With heavy steps along that way
Met Mary, hastening back to tell
"The Lord is risen!"—ere yet 'twas day!

When Christ was born in Bethlehem town,
Upon a woman's breast he slept;
And when in death he laid him down,
Beside his cross and grave she wept.
Still, as of old, shall woman's heart
Prove faithful to her risen Lord.
Full nobly ye have borne your part—
O woman, great is your reward!

—Selected.

Christ in the World.

BEGINNING OF DAYS. (218)

Years are now reckoned, not from the beginning of the world, nor from the beginning of our country, but from the birth of Jesus Christ; and thus the very dates that we use in our daily intercourse bear witness to the fact that this day is the second birthday of the human race. Those who have traveled in mountainous countries know how the highest crest of the mountain range is always known by seeing from that point, and that point only, the streams dividing on either side. Even so it is with the event of this day.—Dean Stanley.

THE NAME OF NAMES. (219)

Let us confess that eighteen centuries have produced no hand to lift pen o'er page for tarnishing his white name. No scholar or scientist, no poet or seer, but lauds his moral genius and his spotless life. Infidelity itself will not tolerate an attack upon him. With Charles Lamb, all exclaim, "We uncover to Shakespeare, but we kneel to Christ." With good Jean Paul, all confess, "The Nazarene hath lifted the gates of the empire off their hinges, and turned the streams of the centuries out of their channels." Ere we too pass away, let Benjamin Franklin's words be ours: "His religion and morals are the best the world has ever seen, and I hope soon to see him face to face." Carlyle's tribute was: "He walked in Judea eighteen hundred years ago, but his sphere-melody, flowing in wild and native tones and being of a truth sphere-melody, still flows in sounds in all our hearts, modulating and divinely leading them." Looking backward we see the centuries sloping up toward Bethlehem's hill, and all the streams of civilization flow down therefrom. Looking forward, all men wise and strong feel that the hope of society's progress is in this: That at last men will translate his spirit, teachings, and example unto all activities of the home, the market, and exchange. Then comes that sublime day toward which the whole creation moves.

—Newell Dwight Hillis.

A PERSONAL CHRISTMAS. (220)

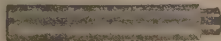
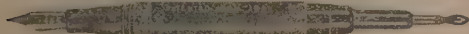
Beautifully did Angelus Silesius interpret the deeper meaning of the Nativity, in the early part of the seventeenth century:

"Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is still forlorn.

"Go out, God will go in;
Die thou, and let him live;
Be not, and he will be;
Wait, and he'll all things give."

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Do you want to make a present to some one that will be used every day? It is a first-class fountain pen; list price, \$3.50. Send us \$3.00 and we will send the pen to you and Current Anecdotes for one year. If the pen



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In response to a demand for an interleaved Bible for the study table, we have prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for \$9.00. During December we will send this Bible to you and you can pay \$7.50 on receipt of same, or \$2.00 cash and \$2.00 per month for three months. Or you can return it if not satisfactory.

Sincerely,

F. M. BARTON, Caxton Bldg., Cleveland, O.

THE PRAYER MEETING.

By AUGUSTUS NASH.

"PERSONAL ASSURANCE AND THE CHRISTIAN LIFE."

- 1 Where must we look for the knowledge of the way of salvation? 2 Tim. 3:15; John 5:39.
- 2 How may we know we have eternal life? 1 John 5:9-13.
- 3 How may we be certain we have been accepted by Christ? John 6:37.
- 4 How did Jesus know that salvation had come into the home of Zacchaeus? Luke 19:9, 10.
- 5 What are some of the things that accompany salvation? Heb. 6:9-12.
- 6 How may we know we have passed from death into life? John 5:24; 1 Jno. 3:14.
- 7 How may we assure our own hearts? 1 Jno. 3:13-24.
- 8 How may we know that our names are recorded in the Book of Life? Luke 10:17-20; Phil. 4:3; Rev. 3:5.
- 9 How does the Spirit bear witness with our spirit? Rom. 8:15, 16; Heb. 10:15-18; Rom. 9:1.
- 10 What are some of the things connected with salvation that the Christian may know? 1 Jno. 3:1, 2; 2 Cor. 5:1; Phil. 1:6.

"RIGHT LIVING AND THE CHRISTIAN LIFE."

- 1 We should hunger and thirst after righteousness? Matt. 5:6.
- 2 This is one way of serving God. Luke 1:74, 75.
- 3 How we ought to live in this present life. Titus 2:11, 12.
- 4 Should avoid even the appearance of evil? 1 Thes. 5:22.
- 5 Must be pure in heart as well. Matt. 5:8; Heb. 12:14.
- 6 Our bodies with all their powers ought to be devoted to God. Rom. 12:1; 1 Cor. 6:19, 20.
- 7 The way to build up a good life. 2 Peter 4:1-8.
- 8 Must never make provision for the flesh. Rom. 13:14; 8:12-14; Gal. 5:16.
- 9 Must always be putting off and putting on. Col. 3:15-18.
- 10 Some of the fruits of right living. Gal. 5:22-25.
- 11 Good rules to live by. Rom. 12:9-18.
- 12 Jesus is the highest example of right living. Matt. 11:29; 1 Peter 2:21-23.

OUR COMPANIONS AND THE CHRISTIAN LIFE.

- 1 Those who keep away from bad company? Ps. 1:1-3.
- 2 Why we should avoid the path of the wicked? Prov. 2:10-15; 4:14-19.

- 3 What to do when men entice us? Prov. 1:10.
- 4 Moses' warning against those who would entice his people from God? Deut. 13:6-11.
- 5 The kind of friendship to beware of. Prov. 22:24-27.
- 6 Friends who enjoy religious conversation. Mal. 3:16, 17; Luke 24:13-32.
- 7 Should seek the company of Christians. Heb. 10:24, 25; Matt. 18:19, 20.
- 8 Real Christian fellowship. 1 John 1:7; Phil. 1:3-5; Acts 2:44-47.
- 9 How Jesus was a friend of sinners. Luke 15:1, 2; Mark 2:15-17.
- 9 Some ways of doing good. Jas. 1:25; Rom. 12:13-15; 1 Jno. 3:16-18.
- 10 The councils of the heart will be remembered as well as the works of the hand. 1 Cor. 4:5.
- 11 A personal blessing always comes from doing good. Jas. 1:25; Acts 20:35; Luke 6:38; Jno. 6:12, 13.
- 12 Doing good is the spirit of Christ. Acts 10:38; Matt. 20:26-28; Matt. 5:44, 45.
- 13 All our work will be judged and rewarded. 1 Cor. 3:10-15; Rev. 22:12; Matt. 25:14-30.

1906 CALENDARS WITH THE 12 MONTHS ON A PAD
AND STEVENSON'S PRAYER IN TWO COLORS
WITH 150 WORD DIRECTORY OF
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Herewith you will find an illustration of a calendar—the calendar itself is 10 inches by 7 inches, four times as large as this, twice as high and twice as wide. You may send us a 150-word directory of your church services and this will be printed on 100 of these calendars on a good stiff card, with a hole for hanging, and shipped to you, express paid, for \$4.50; 150 for \$5.00; 250 for \$6.50; 500 for \$10.00 cash with order. This is a permanent advertisement for your church services, and at your local printers would cost you twice this. We will ship all orders received before Dec. 1, on Dec. 5. Orders received before Dec. 10 will be shipped Dec 15, and all orders after Dec. 10 will be shipped day after received. It would not pay you to order less than 100. If your membership is less, give surplus to stores and non-church goes. We furnish large envelopes suitable for mailing calendars for 40c per 100.

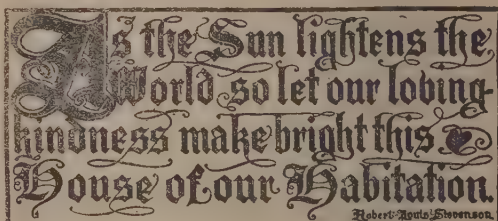
F. M. BARTON, Caxton Bldg., Cleveland, O.

FAITH AND THE CHRISTIAN LIFE.

- 1 The Bible's definition of faith. Heb. 11:1, 6.
- 2 Faith is the beginning of the Christian life. Acts 16:30, 31; Jno. 5:2, 24; Acts 13:38, 39; Eph. 2:8, 9.
- 3 The object of our faith. 2 Tim. 1:12; Jno. 1:12; 5:1, 5; Jno. 9:35-38.
- 4 Some of the things we get through faith.
 - 1 Pardon. Acts 10:43.
 - 2 Peace with God. Rom. 5:1, 2.
 - 3 Eternal life. Jno. 20:30, 31.
 - 4 Sonship. Gal. 3:16.
 - 5 Pure purpose. Acts 15:8, 9.
 - 6 Power. Jno. 14:12.
- 5 Some of the things we do by faith.
 - 1 Live by. Rom. 1:7.
 - 2 Walk by. 2 Cor. 5:7.
 - 3 Overcome by. 1 Jno. 5:4.
 - 4 Stand by. 2 Cor. 1:24.
 - 5 Work by. 1 Thes. 2:3.
 - 6 Fight by. 1 Tim. 6:12.
- 6 How to increase our faith. Luke 17:5, 6; Matt. 17:19-21; Matt. 13:31, 32.
- 7 True faith must always be accompanied by good works. James 2:14-26; Titus 3:8; Eph. 2:8-10.
- 8 Some things men have wrought through faith. Heb. 11:1-40.

DOING GOOD AND THE CHRISTIAN LIFE.

- 1 A good motto for life. Ps. 37:3.
- 2 This is God's purpose in doing for us. Eph. 2:10; Heb. 13:20, 21.
- 3 We should improve every opportunity for doing good. Gal. 6:10; Eph. 5:16 R. V.
- 4 The smallest kind of service may bring the largest reward. Matt. 10:41, 42.
- 5 Should put our whole soul into what we do. Eccl. 9:10; Rom. 2:11.
- 6 Must never grow weary in well doing. Gal. 6:9; 1 Cor. 15:58; Titus 2:14; Cor. 3:23.
- 7 There is work for everyone to do. Mark 13:34; Matt. 25:14, 15.
- 8 The motive with which we do good is the important thing. 1 Cor. 13:3; Matt. 7:22, 23.



1906 January 1906						
SUN	MON	TUES	WED	THUR	FRI.	SAT.
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	F.M. 16	L.O. 17	N.M. 18

"And as the birds are silent they stretch be."—Deut. 32:2

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Woe shalt my feet
We better bring run
Be still and to street.

Why about they drag
the church long
Why I take my bag
My God to meet?

Homiletic Department.

G. B. F. HALLOCK, D. D., Editor.

GIST OF RECENT SERMONS.

By A. C. DIXON, CHARLES CUTHBERT HALL, A. F. MOODY, JOHN PULLEN, J. WILBUR CHAPMAN, J. ROSS STEVENSON, R. F. COYLE, SAMUEL CHADWICK, ETC.

CHRISTMAS TRIBUTES TO CHRIST.

Text: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord."—Luke 2: 11.

I do not believe that Jesus was born on the 25th of December, for in the climate of Palestine the shepherds would hardly be out in the fields watching their flocks in mid-winter. God seems to have left the day in doubt as he left in doubt the places where Jesus did his mighty works, lest we might attach too much importance to times and places.

And yet I believe in celebrating Christmas and making it one of the brightest and happiest days of the year. Jesus was born on some day, and nearly every month in the calendar has had its advocates. Any day, therefore, will do for a Christmas. Better still, let us make every day a Christmas by filling it with Christmas joy.

Our home had been darkened by the death of our first-born boy, nine years and three months old. As Christmas approached I felt like leaving home, for he was the one who had filled the Christmas times with glee and his absence would cast a pall of gloom upon our household which I felt I could hardly bear. But it would be cowardice to run; so I would remain and endure. Wife and I queried as to whether we would have the usual Christmas tree in the home, feeling that the sight of it would almost break our hearts. But the three children were eager for it and we decided to give them all the pleasure we could at whatever cost to ourselves. On Christmas morning, as we sat down to the breakfast table, each one was sad and silent, for we were thinking of the one who was absent.

The silence was broken by a little tot on my right who said as she looked up at me through her moist eyes, "This is Howard's first Christmas in Heaven." Another tot on my left replied, "I would like to know if it is not Christmas every day in Heaven." Our sadness was turned into joy and the silence gave way to cheerful conversation. What the little child taught us about heaven is just as true about earth. We may have Christmas every day on earth. The fact that Jesus was born may gladden all days and give in our hearts the angels' song of peace and good-will.

And yet, I repeat, let us ring out the notes a little longer and sweeter on the day when all the Christian world is thinking of the wonderful child who lay in the manger at Bethlehem, and is today on the throne in millions of loyal hearts.

We hope that a study of the tributes that

were paid to Christ at the time of his birth will strengthen our faith and increase our joy: 1. The Tribute of Nature. 2. The Tribute of Unbelief. 3. The Tribute of Faith.

I. The tribute of nature.

The star brings to Jesus as Creator and Ruler of all worlds the tribute of nature, "All things were made by him and without him was not anything made that was made." He upholdeth all things by the word of his power. Just what that star was I do not know. To explain it by saying that the wise men, in studying the heavens, saw a conjunction of planets or something else unusual, which set them out on their journey to find the king of the Jews, leaves unexplained the fact that "the star went before them till it came and stood over where the young child was." But even that explanation intimates that they regarded the king of the Jews as king also of the natural world, having to do with the stars in their courses.

The most rational explanation, however, as it seems to me, is that the star was a supernatural appearance, sent of God to lead these seekers after truth to the King of all worlds, who has become man upon this sin-darkened planet, that he may save it from sin and make it shine again as a star of the first magnitude in the firmament of his grace. The star, whatever it was, is at least suggestive of the fact that it is appropriate for all nature to bring tribute to him who created all things, setting them in their places and making the laws by which they are governed. The legend that, while Joseph was carrying the infant Jesus to Egypt, the trees bowed themselves before him and the cattle of the fields approached and knelt in his presence does honor to whose poetic imagination gave it to the world.

II. The tribute of unbelief.

There were two tributes of unbelief. Herod appears with his tribute of hypocrisy. He fears that this king of the Jews will displace him, and he pretends to seek for him, that he may come and worship him, while all the time there is hatred and a murderous purpose in his heart. A counterfeit is always a tribute to the genuine article. When you find a counterfeit dollar, you may be sure that there is a genuine dollar somewhere. Men do not counterfeit counterfeits.

Another tribute of unbelief is brought by the chief priests and scribes whom Herod calls together and of whom he demands where Christ should be born. And they

reply, "In Bethlehem of Judea," and without hesitation they quote from Micah 5:2 the prophecy that proved it. It is the tribute of indifferent learning. These men knew the Scriptures and could direct others as to where they might find the Messiah, but they did not themselves go in search of him. And so today a careful, honest study of prophecy and history of the Jews shows that in the biography of Christ there is the fulfillment of prophecy.

A Scotchman swore in court that a certain piece of cloth which had been stolen belonged to him, and the judge expressed surprise, saying that many others owned pieces of cloth exactly like that one. How could he be so sure that the piece was his? "Because," replied the Scotchman, "I hang my cloth upon tenter hooks so arranged that I can distinguish them from any other arrangement, and the holes in this piece of cloth correspond exactly to my tenter hooks." And so the tenter hooks of prophecy fit so exactly into the holes of historic facts that one who will study both can swear that history is the fulfillment of prophecy, and the intelligent design is so manifest that it is evident the author of the prophecy had something to do with the history which fulfilled it.

III. The tribute of faith.

There were three classes who brought their tributes of faith:

1. The Angels. We are not surprised that these inhabitants of heaven should follow their King to earth and herald his advent. They are competent witnesses, for they know the heights of glory from which he came, and to them the incarnation is doubtless a greater event than the creation of worlds. They come with a message of universal joy. "Behold, I bring you good tidings of great joy, which shall be to all people."

"And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest and on earth peace, good will toward men.'" This scene has been repeated more than once. Paul went as a messenger of God to the great cities and proclaimed Christ as Saviour and Lord until he had gained a multitude of redeemed souls, themselves messengers to others, giving glory to God in the highest and promoting peace, good will among men. William Carey went as a messenger of the cross to India and proclaimed Christ as Saviour and Lord till a great multitude of messengers have appeared "praising God and saying, glory to God in the highest." And thus the messengers of God have girdled the world and kept the song of the angels ringing down the ages.

2. The shepherds represent the world's toilers, who have usually been the first to hear the angel's message and go in search of the Saviour. They were busy watching their flocks but important business did not prevent them from being obedient to the heavenly vision. "They said one to another,

Let us go and see." "And they came with haste." Finding Christ is more important than watching flocks, and there cannot be too much haste in the search. It is fitting that Christmas should be a holiday. It is well to stop our work and go with the shepherds to the manger, that we may look with them upon the wonderful child and rejoice.

As soon as they had seen Jesus "they made known abroad the saying which was told them concerning this child." They, too, turn angels by becoming messengers of the good tidings to others. And they also become angels of song, for "the shepherds returned glorifying and praising God for all the things they had heard and seen." Such will be our experience. If we tell to others what we know of Jesus, our souls will be filled with joyful praise. And thus it is that the birth of Jesus on the first Christmas day filled heaven and earth with his praises and the chorus has been swelling in volume and sweetness ever since. Let no discord of dissipation mar its melody.

3. The wise men from the East represent the philosophy and learning of the day. They were men given to meditation and study who brought their tribute of learning and laid it at the feet of Jesus. An old Puritan, in commenting on the inscription in Latin, Greek and Hebrew above Christ on the cross, said, "The place for learning is at the feet of Jesus, not above his head." And there is no conflict between learning and the worship of him who is "the wisdom of God." Many learned men like Sir Isaac Newton, Kepler, and Gladstone have laid their learning as a loving sacrifice at his feet.

These wise men first "fell down and worshipped him" and then "they presented him with gifts; gold, frankincense and myrrh." And this is the order well-pleasing unto God. First ourselves in worship and then our gifts. First what we are, and then what we have.

The first Christmas gift which Jesus asks of us is ourselves in joyful worship, and then he will receive all we bring for the support and furtherance of his cause.

—Rev. A. C. Dixon, D. D.

THE PREMINENCE OF JESUS CHRIST

Text: "That among all he might have the preeminence."—Col. 1:18. (margin.)

The Christian religion is founded not merely on what Jesus Christ said and did; it is founded primarily on what Jesus Christ is, yesterday and today and forever.

The tendency today, to some extent, is to make everything focus on the historic record of Christ's sayings and doings. What we need, therefore, in a special manner, is to fasten our thought on himself and try to attain by the Spirit's help some adequate conception of Christ as the eternal Son of the Father. We want to see him as the apostles saw him, to realize him as the apostles realized him, to

worship him as the apostles worshiped him. Then shall it be for us as it was for them, for then the power of Christ shall rest upon us and our lives shall be hid with Christ in God. No single influence possibly can help us more surely to this end than the thought which is enshrined in this great outpouring of St. Paul concerning the preeminence of the Lord Jesus Christ.

Consider the majesty of the fourfold group of thoughts. He is the Son of his love; he is the Image of the invisible God; he is the Head of the Church; he is the Unifier of the world.

1. He is, I say, the Son of his love, upon whom, in the mystery of the Godhead, the love of the Father goes out. "The Father loveth the Son." "This is my beloved Son; hear ye him." He is the Son of his love through whom the Father of our spirits expresses his love for us. "God so loved the world that he gave his only begotten Son," in whom we have redemption, the forgiveness of our sins.

2. He is the Image of the invisible God, who has been manifesting himself in all past ages in the beneficent creative energies of the universe. Read this great passage: "In him were all things created in the heavens and upon the earth things visible and things invisible. He is before all things and in him all things consist." "He that hath seen me hath seen the Father."

3. He is the Head of the Church, whose manifest credential to headship is his resurrection from the dead. From the beginning the Church of Christ has lifted its voice in that great song of triumph: "Thou art the King of Glory, O Christ. Thou art the everlasting Son of the Father. When thou hadst overcome the sharpness of death thou didst open the kingdom of heaven to all believers."

4. He is the Unifier of the world, reconciling all things unto himself, having made peace through the blood of his Cross. Men may become reconciled to one another's ideas; the diversities of the races may continue, but the whole world shall be conquered by the Cross and reconciled to the crucified Jesus, who shall make peace by being lifted up and drawing all men unto himself. So the apostle worshiped Christ, and so in vision beholds his glory as the Son of his love, as the Image of the invisible God, as the Head of the Church, as the suffering and dying Unifier of the world. It is by thoughts like these we are prepared to think of the preeminence of Jesus Christ, that among all he might have the preeminence.

The preeminence of Jesus Christ is established by two immutable things:

1. It is established by the will of God. It was the good pleasure of the Father that in him should all the fullness dwell, that among all he might have the preeminence.

2. The preeminence of Jesus Christ is established not only by the will of God, but by the experience of man. It is no arbitrary preeminence, established by an authority unrelated to human experience. There is that

in us that affirms the preeminence of Jesus Christ; there is that in us which inspires us to crown him Lord of all. It is a growing realization and always has been.

a. Consider, then, the preeminence of Christ among all historic leaders of the past.

b. Consider the preeminence of Christ in his power of self-revelation to the most diverse natures and races. Think of the unparalleled manner in which Christ is everywhere understood and appreciated by the human heart. "If any man be in Christ, he is a new creation," it matters not who he is; any man, —eastern or western, learned or unlearned, scholar or illiterate. Consider the work of this Christian Association as a superb illustration of this preeminence of Christ in his power of self-revelation in the most diverse natures and races; Japanese soldiers in Manchuria, university men of America, artisans, salesmen, sailors, scientists,—ye are all one in Christ Jesus.

c. Consider again the preeminence of Christ in entering into the depths of human experience. It is one of the greatest marvels of human life that there is nothing, nothing in which Christ cannot join himself in our experiences and be one with us.

d. And, again, think of the preeminence of the Divine Lord Jesus over an ethical ideal. We are accustomed to speak much of our ideals. But we need more than splendid ideals; we need some power that is able to help us to measure up toward our ideals. The more splendid the ethical ideal, the more disheartening it is unless there be given with it some power of approach on our side. The most splendid sight that I have ever looked upon is that great white throne in the Himalaya Mountains, the summit of Kinchinjunga, as one sees it from Darjeeling, 27,000 feet in the air, looking as it hangs in the blue atmosphere not like a mountain rising out of the earth, but an epiphany of glory let down out of the sky. But it is absolutely unattainable; no foot of man has touched it; no man could live at that altitude. So it is with Christ if he be only an ethical ideal. The first Adam was made a living soul,—an ethical ideal. The last Adam was made a life-giving spirit. This is the preeminence of the Divine Lord Jesus over an ethical ideal.

e. Finally, consider the preeminence of the Lord Jesus in his authority over the moral nature. Christ is the Judge in every man's life, deciding between good and evil, right and wrong, and we either obey him or we resist him. We know that he has no part nor lot in sinfulness. None other can take his place in the seat of moral authority. He only is the judge and umpire in every man's soul between what should be there and what should not be there. He is ever thus sitting in judgment within us, and we are ever either with him or against him. "He that is not with me, is against me." As I say these last words, there rise before the mind two pictures: One of the devil in the soul of a man crying out against the moral authority of the Lord Jesus,—“What have I to do with thee, Jesus, thou Son of

God? Art thou come to torment me before the time?" And the other picture is that of the soul of a man who has surrendered himself utterly to the moral authority of the Lord Jesus, whose ambition is to bring every thought into captivity to Christ, that in all things and among all Christ may have the preeminence, and whose daily prayer, growing more intense and more unreserved as life advances, is this: "Search me, O God, and know my heart; try me and know my thoughts and see if there be any wicked way in me; and lead me in the way everlasting."—Rev. Charles Cuthbert Hall, D. D., in *Record of Christian Work*.

THE BLESSING OF THE MOURNER.

Text: "Blessed are they that mourn, for they shall be comforted."—Matt. 5:4.

The Master, in this sermon, is addressing disciples, dealing with subjects of his kingdom, and this beatitude is simply Christ's sorely-needed assurance that the mourning is not sent nor allowed by God without some holy and gracious purpose; it is a ministering angel, bearing blessings on its wings to those who are heirs of salvation; this is, in fact, Christ's Gospel of hope to a creation groaning and travailing in pain; it is the beatitude not of despair, but of compensation—"Your sorrow shall be turned into joy"; "Blessed are they that mourn, for they shall be comforted."

Now, in order to catch the fulness of this beatitude let us see how it works out in the various relationships of life. Each of us has a three-fold relationship, a triple value; a relationship to self, a relationship to others, and a relationship to God. In each of these does mourning prove a blessed or a cursed agency?

I. First take our relationship to self. Man's chief end is to rise in the moral and spiritual scale; to grow in grace and holiness, to develop, in fact, to the fulness of the stature of the perfect man. That is our chief end; for this cause came we into the world, and if that end is not accomplished, if we are not going toward the ideal as we see it in Jesus Christ, better for us we had never been born, for then is our life an offense against holiness, and our influence on the side of evil. If, then, to grow into the image of Christ is our chief end, anything that makes for that object and makes us higher and nobler beings is a blessing come in what disguise it may. Now keeping off individual cases which we can ill interpret there is no doubt that suffering in the general experience does give depth and nobility of character. What is the difference between innocence and holiness in humanity? Just this—holiness has a depth of nobility that has been won by an experience of pain and suffering. Innocence is that which makes childhood attractive; holiness is the magnetism of sainthood. What we need is to gain the spiritual experience of the saint and preserve the innocence of childhood. Once only has this been done perfectly, but sometimes we see it

approximated, too. We must become like little children. The saint and the child are very near together, but the saint has been through the furnace to learn over again the meaning of the child heart. Everywhere you turn in human history, whatever is most sublime, highest and holiest in human character has had its root in the experience of pain.

None of us can act as God's interpreter, but, perhaps, in human things, where also love expresses itself in danger and suffering, we may find some analogy to his way. When our soldiers came to the base of the Dargai hills, and the enemy were seen hovering in greatly superior numbers on the summit, two things became manifest—first, that to take that hill meant great danger and bloodshed; and second, that no further progress could be made till it was taken; and when, at length, the leader picked out the Gordons, and addressing them thus, "These heights must be taken at all costs; the men of the Gordon Highlanders will do it," and ordered them to the attack, was the choice a sign of that leader's confidence and love, or the opposite? And so we know that God deals with us for high purposes of grace: "Whom the Lord loveth he chasteneth." "Your sorrow shall be turned into joy." "Weeping may for a night endure, but joy cometh in the morning." "Blessed are they that mourn."

II. But again: We have a relationship to others. "No man liveth to himself." When our mourning is not for ourselves, but for others, then we call it sympathy, and "blessed," indeed, "are they that mourn" in this way. We are not only exhorted to weep with those that weep," but in showing our sympathy with the suffering and afflicted we are following the example of him who, "though rich, yet for our sakes became poor," "who himself bore our infirmities and carried our sorrows," "Bear ye one another's burdens, and so fulfil the law of Christ." The stricken soul recognizes with almost unerring instinct true sympathy, however inadequate the expression.

Blessed are they that—sharing the burdens of others—mourn, for they shall be comforted.

III. But, again: We have a relationship not only to ourselves and to others, but to God. In this, our highest relationship, the mourning takes the form of mourning for sin. Here the truth of the beatitude is evident, for no man sincerely grieves for his sin without finding the way of deliverance. The man who is conscious enough of his sin to mourn for it is very near finding him "who bare our sins in his own body on the tree," and "who, having no sin, was made sin for us." If any, mourning for sin, cry for deliverance as from a body of death, the answer comes from the Cross of Calvary—"Come unto me all ye that labor and are heavy laden, and I will give you rest"; "Come unto me all ye that mourn," for "as one whom a mother comforteth, so will I comfort you." Blessed is he that mourns for his sins, for his sorrow will be turned into joy, and "his joy," so based, "no man taketh from him."—Rev. A. F. Moody, D. D., in *Belfast Witness*.

SOUL-WINNING: OUR RESPONSIBILITY.

Text: "And they said one to another, we are verily guilty concerning our brother."—Gen. 42:21.

"If I sin, thou markest me," says the prophet. God has given to man a memory, which time nor tide can ever wash away, and if we sin, God marks us in our conscience so that we can never, never forget it.

I. There is a sense in which we are verily guilty concerning our brother. We do not feel that guilt so much now because the cares of this life, the deceitfulness of sin, and the subtlety of the devil, have in a measure smothered our conscience. But the day will come, as it came to those brothers, that our consciences will arise in judgment and condemn us, if we are not faithful in warning men. "We are verily guilty concerning our brother!" We are all children of responsibility. We are not only responsible for our own souls, but we are in a great measure responsible for the souls of others.

II. We are verily guilty concerning our brother in that we have failed to realize his need of God. How true that is! How are we to realize man's need of salvation?

O friends, if you want to feel in your hearts man's need of salvation, search the Scriptures. God realized man's need of salvation and in the fullness of time he sent his Son, made of a woman. The Lord Jesus himself realized man's need of salvation. That is why he offered up himself to God for us as a sacrifice and sweet smelling savor. That is why he poured out his soul unto death. That is why he endured the cross. Down in his heart he realized man's need of God. And it is so with the Spirit of God himself. The Spirit realizes man's need of salvation. That is why he strives with men. That is why he goes everywhere, wooing and entreating and persuading men to come to God. And friends, it is the same way with us. We must realize in our heart a man's need of salvation before we will make an effort to bring him to God.

III. We are guilty concerning our brother because we have not prayed for him with that earnestness that we should. It is true that we pray a great many times, but it is not really prayer. Cry to him with all your hearts and he will say to you, "Ask what I shall give thee." Cry still to God with all your soul, and he will say, "Command ye me." We are verily guilty in that we have not cried to God with all our hearts for the salvation of our brother.

God help us to pray aright!

IV. Then, again, we are guilty concerning our brother in that we have not spoken to him. I tell you it takes grace and courage in the heart to speak to another about his salvation. I believe in my heart that God has decreed that he will never allow a human being to forget the earnest word that was spoken to him about his soul.

I remember a young woman who was approached about her soul. The man merely

spoke to her an earnest word. She came forward to the altar and gave her heart to God, and the next Sunday joined the church. The man who had spoken to her was sitting there and she went to him and thanked him with all her heart for the earnest word he had spoken to her. Friends, God can help you bring thousands to him, if you will only speak to the people the words of this life.

V. Again, we are verily guilty concerning our brother in that we have not lived before him as we should have lived. There is nothing that stamps its impress so much upon a man as the constant object lesson of a godly life. It is character that counts with God, and counts with men.

If there is a flaw in our character, it will be apt to be found out, for "the wicked watcheth the righteous." We are verily guilty before God in that we have not lived before our fellowmen in such a way as to lead them to God.

VI. Again, we are guilty concerning our brother because we have not displayed sufficient zeal and earnestness in regard to his salvation. Look again at our Master. He was filled with zeal as with a cloak. He was consumed, as it were, with zeal for the salvation of men, leaving us an example that we should follow in his steps.

How can we be too much in earnest when we consider the brevity of our own life and the value of immortal souls!

A good way to bring men to God is to practice it. What makes the blacksmith's arm sturdy and strong? It is practice. What makes a good musician? Practice. What makes a good Christian worker? Practice. That is the secret after all. It is hard to do. If it were easy we would all be personal workers. God often tests us by giving us hard things to do. But the habit will grow on you just like any other habit. Speak to one man and there springs up in you a desire to speak to another.

God help us to be in earnest. I put my hand on my heart and its every pulsation says: Go work today in my vineyard; go on the street; go into the highways, into the hedges! go after that which is lost. How long? Until you find it and bring it on your shoulder rejoicing.

What a worker Jesus was! He went about doing good. That is what we need to do. The most prevalent tree in all the world today is the barren fig tree. How many barren fig trees there are! We stand still while men are perishing all around us.

"And they said one to another, We are verily guilty concerning our brother." How is your conscience? Is it not guilty? Have you done your duty? If you have not, God help you to do it, for the time is short, and the night cometh when no man can work.—Rev. John Pullen.

THE OLD-FASHIONED HOME.

Text: "What have they seen in thine house?"—2 Kings 20:15.

If you will tell me what is in your home, as soon as you finish your story I will give

you a picture of your home life, whether yours is a home of confusion or a home where peace reigns constantly. Give me the privilege of reading the names of your guests, the friends whom you delight to have in your house, the privilege of seeing the titles of the books on the shelves in your library, the magazines you permit to come into your home, to listen to your conversation when you do not know you are being overheard, allow me to say a word or two, to put a pointed question to the servants of your household, then permit me to talk to your chosen friends, and then I will give you a perfect picture of your home though I may not be personally acquainted with you. I will tell you what you have been in the past, what you are in the present, and what you will be in the future. What you have in your home really determines what your home is.

Napoleon was once asked, "What is the real need of the French nation?" Napoleon's reply was, "The greatest need of the French nation is mothers." If I only had the power of the great officer, and you should ask me what the greatest need of America is today, I am sure I should tell you, it is not financial responsibilities, greater influence among the nations, but the need is that we should go back to the days when our homes were not necessarily old-fashioned but according to the precepts of God.

My message this morning is regarding the home. There is the dearest spot on earth. About it cluster the most sacred memories. The buildings may not be palatial nor the furnishings of the highest order, but when it is a home the foundation of which is prayer, the members of which live in the fear of God, the angels of God come down bringing Heaven's blessings upon it. The dearest spot to you in the world is your Christian home, because there your father worked and your mother loved.

I stand here to say, without the least fear of contradiction, that if America is to be moved with the power of God it will not be by better preaching or better singing, valuable as these agencies may be, but what we need if the nation is to be moved and souls quickened and sinners converted, is that our homes should be right. Therefore I put the question: What have they seen in thine house?

When God started a nation he began with a home. You will find he began with Abraham. It takes a single sentence to tell the reason: "For I know him, that he will command his children and his household after him."

The two great principles that are here stated and that must prevail in every household are authority and example. And we must always remember that in order to command we must ourselves be controlled. And if you are going to set before your children and your household the right example, you will find you cannot begin too soon. I have seen men converted by the hundreds, yet I know how impossible it is to lead a man to Jesus Christ. The power of the world holds him; he would go if he could, but he has been held back by the chain of habits which has been formed for years.

A convention of Christian mothers in Cincinnati were having a discussion of when they ought to begin with their children to lead them to Christ. One mother said she always began when they were six, another said she began at seven, a third said, I begin when they speak their first word. Finally an older woman, a woman who is well known through this country, rose up and faced the great group of Christian mothers, and she said, "My sisters, you are all wrong. The time to begin is the generation before the child is born; homes are better, the children are raised in the fear of God, and the future is safe."

But I speak also a word for the father. I allow no man to go beyond me in paying tribute to a mother. If any boy ever had the best mother in the world, I was that boy. But if any boy ever had the best father in the world, I was that boy, also, for my father was also a mother to me early in my life. There are men in these days who love their boys, they would die for their children, but the difficulty with the life of some of these fathers is that they have gone too far in social life, in amusement, in dissipation, in business, and some day they will wake up and stop, but the boys will be gone. I look abroad in these days and see the greatest evidence of the mightiest awakening since the days of Pentecost. It will be the mightiest if our homes are right. We ought to begin this morning.

The home is rather a training school for eternity. It may be the poorest house imaginable, but if it is serving its mission it is a place of joy. We have an idea, some of us, that our homes are for display. They are not. They are to drill our boys and girls for an unending eternity. God pity us if we miss the one aim.

There are young people here this morning. I am well aware that you and I as young people can make or break our homes. The two mightiest agencies in the home are, first, the mother and, second, the father. Four things every mother must understand. First, you must be a Christian. The memory of my mother's Christian life was more to me than if she had left me a million dollars. Second, every mother must be absolutely consistent. Third, every mother must be prayerful. No matter what confusion there may be in your home, prayer will right it. Fourth, every mother must study her Bible. There is not any love in the world like a mother's love. There is not anything like a mother's love to engender love. You love your boy. He may break your heart, but he will never get away from your love.

But I should be an unfaithful servant of Jesus Christ if I stopped with the mother. The father is the priest in his household. Do you know a man can never be what he ought to be till he is a Christian? Your boy is going to do just what you do, and in the way you do it. It appalls me. If my boy is going to speak as I speak, to live as I live, then may God help me to live as a Christian. And so you will have to be a man of prayer. And, third, such a man has got to be a Bible student. I am going to say something you may say is impossible. It is not impossible. Every home

must have its family altar. You say you are too busy. Then you ought not to be too busy. You say you must run to business. You could take five minutes.

What have they seen in thy house? Why have I preached this message this morning? I owe it in part to Bishop Vincent's suggestion that the greatest need of today is a message regarding the home life of the present times, that a word will cause parents to realize their responsibilities and make children understand their high privileges in a home, will be taking a long step toward moving this country toward Christ. And then because God has called me in these days to a mission, and I am praying for the day to come when America will be filled with Pentecostal fire. And because I want to stir some man's memories and some woman's memories: "What have they seen in thine house?"

—Rev. J. Wilbur Chapman, D. D.

SANCTIFIED COMMERCE.

Text: "And her merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing."—Isa. 23:18.

The text sets forth the relationship between holiness and trade. The terms of the text are representative and comprehensive. Holiness stands for applied religion, merchandise stands for all commercial and industrial enterprises. "Holiness unto the Lord" is the motto that was carried upon the High Priest's official dress. When he entered into the immediate presence of God on behalf of the people he bore into that presence this dedicatory sentence, the declaration that he and his ministry were holy, dedicated unto God, and it is included in the passage to teach us that merchandise and hire is to be sacred and as holy as worship and sacrifice. The secular calling is to be as sacred as the ministry of the Temple, governed by the same laws, followed in the same spirit. One of the most significant facts recorded is that at the time when the Lord Jesus Christ offered sacrifice for the world's sin the veil of the Temple was rent from top to bottom. That which had been too sacred for common people lay exposed and accessible unto all, and the sanctity of the holy place is now spread forth, and has made sacred every spot upon earth. God wills that man should pray everywhere, for every place is holy. Man carries his altar and his sanctuary in his own heart. And as a man's business, a man's daily calling, takes up the greater portion of his time, energy, and strength, it stands to reason that the place in which he earns his daily bread is to be a sacred and holy place where he can call upon the name of the Lord, and God can hold fellowship with his servant.

I. The first thing, therefore, that is made plain by the passage is this, that holiness cannot be divorced from practical life. Religion cannot be separated from business. The charge that Christianity is not practical con-

tradicts every elementary principle of the Christian faith. If it is not practical, it is of little or no use in this world. How men came to regard religion as a matter only for the sanctuary and the cloister, I cannot possibly understand. The servant who is not a holy servant cannot be a holy man. The master who is not a holy master cannot possibly be a holy man. The workman who is not a holy workman cannot possibly be a holy man.

When I was on the Continent, I and my friends occupied our time gathering up the Continental papers, and amusing ourselves in seeing what the Continental journalists regarded in the way of English news as worth translating into their own papers and putting before their readers. Among the items they thought it worth while to translate and circulate for the benefit of the Continentals was an advertisement for a cook. The qualities required in the cook were particularized, and after everything had been stated, this remark followed: "No objection to a Christian, if she can cook." Now, depend upon it, there was a history behind that significant remark. They had had a cook who could read her Bible and use pious expressions, but was equally good at spoiling dinners. Piety is of no use in a cook unless it goes into her kitchen and into her cooking, and religion is no good in a business man unless it goes into his business. It is no good in a workman unless it goes into his work.

Of all the humbugs I know the one *most* to be despised is the man who whines over religion and neglects his work. The first thing necessary in a Christian man is that he should be just, should be honest, should be upright. The man who severs his religion from his practical business is the most contemptible humbug you find anywhere on two legs. The first concern of religion is not piety but fidelity.

II. Now, the other side is also true, that practical holiness cannot be divorced from religion. That is not quite the same thing. Holiness cannot be divorced from practical life, and practical holiness cannot be divorced from the religious aspect of things. The most interesting things you can find in the "Life of Gladstone" are the comments of John Morley and the letters Mr. Gladstone wrote to the Duchess of Sunderland. In one of the letters he wrote to the Duchess, he makes the startling remark, "One necessity which the experience of life burns into my soul is this—that a man should beware of letting his religion spoil his morality." "Oh," you say, "is not religion the very foundation of morality? Is not morality the very end of religion? Is not religion for the inspiration of a high-toned morality?" True. Yet there are men, and Mr. Gladstone confesses it is a common experience with him to find them, there are men who have let their religion spoil their morality. It is a notorious thing that there are religious people who make professions of Christian experience and godliness who allow themselves to do things that a high-souled moral man without religion would scorn to do.

Commerce, instead of being a common round

of exchange and barter, is to be lifted into a plane of holiness and sanctity, the whole of a man's business life is to be consecrated and devout. If a man's religion has not as much to do with his ledger as with his Bible, with his daily work as with his Sunday praying, with the market-place as with the sanctuary, then the Lord himself will look upon it with contempt, and men will follow the Divine example and look upon it in the same way.

III. Religion means putting your soul into your task. It is not a sort of ordinary commonplace morality, because it is holiness unto the Lord. Business is to be consecrated unto God. It is to be done with a single eye to the Divine glory, and the spirit of it is set forth in the case of a man whom I have heard. He came to his doctor one day not feeling very well. His doctor told him he had got a bad heart. He said, "At any time you may die suddenly, or you may live for years." They were friends, Christian brethren, and though the man was greatly shocked, he did not after the first shock seriously trouble about it. He said, "Well, shall I give up my business?" The doctor said, "No, you will die the sooner probably for that. Go on, but don't hurry and don't worry." This man called on his way home at his place of business and called together the heads of the departments and told them he had been to see his doctor, and what the doctor had told him. "No," he said, "I shall come to business, but I can't be everywhere, and I want you to understand that this business is to be run with the understanding and the expectation that Jesus Christ may come to the master at any minute, and when he comes I don't want him to find anything in this firm we would not like him to see." That is the spirit of consecration, only don't wait until you get a bad heart before you put it into your life.

IV. Then I venture to say that trade and holiness are rightly associated. It is cowardly to say a man cannot be a Christian in business. I don't believe it. If a man will put his religion into his business, if it is an honest and straightforward concern, it is yet possible for a man to serve God in his business. If God cannot be served in business I don't see how he can be served, because most of us have to enter business. If you cannot keep an easy conscience in your surroundings, come out of the business. You had better starve than sin. You had better die poor with a clean record than die rich with a troubled conscience. No man can possibly serve God acceptably who is not able or is not permitted to put his religion into his business, into his daily work.

I believe business and religion are very closely associated. You want to know what is the cause of bad trade? I say the lack of religion, the lack of practical religion. I was talking to a man in Shropshire lately who told me that one-third of the wages of the country are spent in strong drink. Now a revival of religion might cure that, and the money, diverted from strong drink, and put into ordinary channels of trade and industry, would bring prosperity. The righteousness of a nation is the

secret of its well-being, and what is needed is that all men should come into the belief that God is as much concerned in our business as in our sanctuary, and that we should serve him as acceptably, as truly, by fidelity, efficiency and holy motive in the ways of the world where duty takes us, as we seek him in the reading of the Word or in private prayer.—Rev. Samuel Chadwick, D. D., Leeds, Eng.

THE LAND OF PROMISE.

Text: "But now they desire a better country."—Heb. 40:16.

These words are found in the epistle of better things. It tells us of a better revelation, a better covenant, a better ministry, better sacrifices, a better and more enduring substance, a better resurrection, a better hope, and a better country. This thought may seem most inappropriate at a time when our hearts are full of gratitude and we are inclined to feel that this country with all that it provides is good enough. Yet our thanksgiving today has to do with the better things of life, and we are reminded that it was the desire for a better country which secured to us our present prosperity, and that the maintenance of such prosperity is conditioned upon hope and aspiration.

What is the better country by which we may measure our own land today, thankful for the conformity which we may find, penitent for any lack of agreement, and hence determined upon the Land of Promise—God's Utopia?

I. Let us consider the geography of such a country, and when we do so, we discover that its excellence does not consist in material things. Men have always been looking for the land flowing with milk and honey. We see this amply illustrated in Hebrew history. Abraham came out from Mesopotamia to set his foot on a land which had been promised to him for a possession, but he found no inheritance there. The country wasn't good enough, and he and his seed had to move on.

The wandering Jew is a type of the nation. He has visited one center after another in Europe, looking for a more prosperous city. He has established in our own metropolis a new Jerusalem, and you will find him wherever material prosperity abounds, searching for a better country. But this cannot differentiate him from the rest of mankind. Our Aryan forefathers came out of central Asia, and they wandered up and down the valleys of Europe seeking a home. They built their cities which migratory hordes came in to destroy. The spread of Christianity among them secured abundant prosperity and made them content for a while. When their hopes, centering in imperial Rome, were shattered, a new kingdom was established radiating around Constantinople. But even this could not satisfy, and there followed that great crusading movement when the armies of Europe sought to wrest the Holy City from the hands of the infidel and establish a Christian Empire in the Levant. Meanwhile, the church, departing from the holy example of her supposed founder, Peter, who could say, "Silver and gold

have I none," proceeded to establish an earthly kingdom of vast material significance and proportions. The Papacy became so firmly entrenched that pope after pope infallibly believed that the Kingdom of God was established and naught remained but to eliminate the remnants of malignant heresy. But the Reformation shattered material foundations of such a state, and they have been crumbling ever since. Driven out by the cruel rod of persecution, our Puritan forefathers came to these shores and established here a refuge for the pilgrims and strangers of the earth who desire a better country, and we see them coming every day, a great multitude of all nations, and kindreds, and people, and tongues.

And this onward march has long since left the Atlantic coast and the Alleghany mountains behind; it has crossed the great Plain; it has climbed the Rockies; it has followed the Coast Line to the extreme Northwest; it has bridged the Pacific. Thus, Westward, the course of Empire takes its way.

II. Has the goal at last been reached? Do the aspirations of the ages all converge on this goodly land, so that at last we have inherited the promise and may rest content? The voice of the past warns us that when any nation, becoming great and rich, is satisfied with material things and settles quietly down as into a nest, God is ashamed to be called that nation's God and he stirs them up, as an eagle her nest, and drives them out on further quest. Why? Because the better country he would have his people seek is an heavenly. Not in the sense that it cannot be founded on earth and must be projected beyond the grave, although this idea is included. But heavenly in the sense that it is spiritual, that it is not built up, but is brought down; that it conforms to heaven's first and only law, the doing for God's will; a country, the center of whose life is a city, with foundations built upon the foundation of the apostles and prophets, Jesus Christ, himself, being the chief corner-stone, and whose architect and maker is God. In the Gospels, it is called the Kingdom of God, the rule of God embodied in and exercised through Jesus Christ whose fundamental principle, righteousness, is fulfilled in supreme love to God as Father, and which it is the aim of the church to establish.

III. How many are there today who desire such a country? There are hundreds and thousands who unconsciously desire it in the sense that they are not satisfied and can never be with things earthly, and yet they know not what it is for which their souls are restless. Others declare plainly that they seek such a country. These have been the pilgrim fathers of the past. When a land became to them intolerable, whether because of political corruption, or ecclesiastical bigotry, or immoral greed, they separated themselves, and, unmindful of the country whence they came, and seeking no opportunity to return, they looked for the land of promise. This was particularly true of that little company about to land on this savage continent in quest of a home, who gathered in the cabin of the "Mayflower," off the shore of Cape Cod, entered into formal

and solemn compact, "in the presence of God and one another covenanting and combining themselves together into a civil body politic."

And those who came after them sought first and foremost to practice unrestrained the true religion and to propagate the Gospel.

The seal of the Governor and company of Massachusetts bore on it the figure of an Indian, with the inscription, "Come over and help us." The first Protestant missionary society was the corporation for the propagation of the Gospel in New England. From the very beginning the church was not only established, but through such missionaries as Elliott, the Mayhews, Sargeant, Edwards, and Brainerd, the attempt was made to have here a better country. And there have been God's statesmen down through the years of our history as a nation whose hearts' desire and prayer to God for this land has been the establishment here of a great Christian commonwealth, a heavenly city planned and built by God. And those who have desired such a country, like the patriarchs of old, have been men of faith, caring more for the unseen than the seen, valuing things eternal above the things temporal, and willing to sacrifice the present for the future. They have been men of vision who have caught God's point of view, and, like Augustine of old, have seen lifted above the wrecks and ruins of time the eternal city, whose privileges and immunities, whose society and whose joy alone can satisfy the creature made in the image of God.

IV. As an old philosopher put it, "We need the impulse of the pure ideal," and we need the fidelity of a sublime courage. This was what our fathers had, and they bequeathed it to us as a precious legacy to be held as a trust, and to be realized in greater fullness of blessing. That is the spiritual ideal, a better country, even an heavenly. They pushed onward toward the goal and died in faith, not having received the promise, and it is ours to take up their tasks and their aims and carry them forward to fulfillment, complete their work, "God having provided some better thing for us, that they without us should not be made perfect."

V. Have we as a nation been approaching the spiritual ideal as we should during the past year? The time would fail us to recount our spiritual material benefits. These are not to be despised. They are the gifts of God, and they should evoke our deepest gratitude. But more important are the better things, those which pertain to truth, righteousness, goodness, morality, religion, and here we have great cause for gratitude. Church life and activity have been on the increase. Christ's kingdom has gained thousands of recruits. His disciples have been built up in faith and devotion, and the City of God rests more secure in our land than ever before. It is the will of God that for this we should be thankful.

But to the Christian, with the vision of his Master, the country is not yet good enough. We must have a better. Better in the subjugation of the earthly to the heavenly, for the reign of materialism is one of our gravest

perils; better in promotion of the law of love above hate and selfish greed; better in the establishment of righteousness, where sin and iniquity and lawlessness too long have reigned; better in the proclamation of a pure Gospel that the multitudes of lost souls may be claimed for Christ; better in the consecration and devotion of professing Christians, too many of whom have grown cold-hearted and have lost sight of the invisible; better in the establishment of an ideal kingdom in which Jesus shall reign as Lord of all. Toward this better country he would fain lead us, and grateful for his leading and blessing in the past, as pilgrims, we can only go forward confidently trusting that by his power and grace all his enemies and ours shall be finally overcome, and the kingdoms of this world shall be made the kingdoms of our God and of his Christ. "In this faith, we abide: in this service, we labor: in this hope, we pray. Even so, come, Lord Jesus."—Rev. J. Ross Stevenson, D. D., Fifth Avenue Presbyterian Church, New York City.

- THE MISSION OF THE REPUBLIC.

Text: "He hath not dealt so with any nation."—Ps. 147:20; 80:8-11.

It needs no violent twist of these words to make them fit this hour and the theme which I have chosen. A vine was brought out of Egypt when God brought the Pilgrim and Huguenot and Covenanter to these shores. That vine he planted, and from the beginning until now he has protected it, and today we live under its widespreading boughs which are like the cedars of God, and partake of its abundant fruit. The story of this Republic in its origin, in its unparalleled growth, and in its providential preservation, has nothing to match it in all the annals past.

Believing as we do, and must, that Jehovah planted this vine, and believing that he never works without a purpose, let us think for a while this morning about what, in the mind of God, seems clearly to be the mission of this Republic. What then is the mission of America? In the light of our national history and preservation and development, I believe the Republic's mission is:

I. First of all, and underlying all, to demonstrate to mankind the power of Christian purpose. It is impossible to read the story of this country seriously and thoughtfully without running upon the religious motive everywhere. If we look for the motive that inspired Columbus to dare the perils of the untrodden sea and to steer his ships for the land of the setting sun, we shall find it in the religion of the Cross. So if we look for the motive that stirred in the breasts of the early English discoverers and pioneers like Sir Humphrey Gilbert, who lost his life on his return voyage from this country, shouting to his comrades as the ship went down, "We are as near to heaven by sea as by land," like Lord Baltimore who founded Maryland, like James Oglethorpe who founded Georgia, like William Penn, whose name will be forever associated with Pennsylvania—if we look, I say, for the motive by which these men

were impelled, we shall find it in the spirit and teachings of the Christian religion.

We remember how the Pilgrims, before they landed, with the stern and rocky coast of Massachusetts stretching storm-lashed and forbidding before them, entered into a compact one with another in the cabin of the Mayflower, beginning with the immortal words, "In the name of God. Amen." We remember how, as George Bancroft, the historian, says, "Every enterprise of the Pilgrims began from God." We remember how, on motion of Benjamin Franklin in the dark days of the Revolution, the sessions of the Continental Congress were opened with prayer. We remember how George Washington appealed to God from the cold snow altars of Valley Forge. We remember how Abraham Lincoln lifted his careworn face to God when the pillars of the Union were shaking, and how that great, breaking, aching heart, turned for hope to the Lord Jehovah. We remember the religious tone, the religious trend of the message of nearly all our Presidents.

Now I believe that the first and highest mission of America is to show to all the world and to all the ages what this underlying purpose can do for a people, and through them for mankind. It would be easy enough, of course, to point out many conspicuous and painful divergencies from this purpose; easy enough to blind us for a moment, and discourage us with perfectly true portrayals of sin, of wickedness in high places, of the idolatry of money, of shameless corruption in business and politics, of cold and empty formalism in the Church. Yes, we see these things, we read about them, we weep over them, and sometimes they throw pessimistic shadows across our outlook upon the future. But the shadows are only temporary. Behind the shadows is the light eternal. The deepest thing in this Republic today, the strongest, the most shaping, the most determined thing, the one great cohesive and preserving power is the belief in our Father's God and the feeling that somehow this nation is here to work out his righteous will.

II. In keeping with this purpose, as a part of it indeed, God seems to have set up this nation to bear witness to the worth of men, without respect to race, or color, or condition. He planted this vine and caused it to flourish in order that its friendly branches, with all the opportunities they offer, might inspire hope in man of every land and clime.

And to this principle of the inherent, the essential worth of men as men, entirely apart from the adventitious circumstances of wealth, or station, or family, or race, I am glad to note that the innermost heart of the nation is still true. Local politicians and yellow journals and the petty selfishness of certain communities may insist upon the exclusion of the Coolie and manifest their small and unworthy prejudices by antagonism to the Mongolian; but when the president of the United States says in substance that the Chinese is also a man, a brother man, entitled to fair and just and brotherly treatment, and

The Ecclesiastical Year—December.

By REV. G. B. F. HALLOCK, D. D.

CHRISTMAS.

For excellent Christmas material see "Current Anecdotes" Vol. 3, pages 145-147; Vol. 4, pages 147-152; Vol. 5, pages 151-156; Vol. 6, pages 135-138; "Christmas Hymns," page 116; "Around the Cradle of Jesus," sermon by Ian Maclaren, page 117.

A HAPPY AND BLESSED CHRISTMAS!

We once heard of a boy who went to bed on Christmas eve with his head full of what was to happen next day. He had not been in bed more than an hour, and the rest of the family were still up, when all at once there was a shout of "Merry Christmas! Merry Christmas!" There in the doorway stood that boy fully dressed. He was in such a hurry that he could not wait for morning to come, and so he had dressed himself and come down stairs to wish the household a Merry Christmas.

Now we feel a little like that boy. We cannot wait till December 25th to wish all the readers of this magazine, the great "Current Anecdotes" family, a Merry Christmas. So we do it here and now. "Merry Christmas! Merry Christmas! A happy, blessed, useful Christmas to every minister in this great clerical family!" Anyway, this is the Christmas number of "Current Anecdotes," so again we wish all our readers a "Merry Christmas," a very happy and blessed and useful Christmas.

—G. B. F. Hallock.

THE SONG OF THE ANGELS.

Text: "Glory to God in the highest," etc. Luke 2: 14.

- I. Some thoughts suggested by this song.
 1. That angels are interested in men.
 2. Their familiarity with human language.
 3. The identity of their joys with those of the church militant.
- II. The import of their song.
 1. The praise for man's redemption is due to God.
 2. The highest degree of praise is due.
 3. From the highest order of intelligences.
 4. In the highest heaven.

—Author unknown.

CHRISTIANITY AND WOMANHOOD.

"For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed."—The Magnificat.

Study woman's lot in non-Christian times and lands, the place assigned her, and her sorrows; then compare your observations with those you make in looking at woman's sphere in Christendom today. Greece and Rome exalted woman in a sense, but it was after a

fashion that helped on the voluptuous living that preceded national decay. In Asia a woman is often little more than a slave or a chattel. Even progressive Japan cannot comprehend the sacredness of chastity, China is nearly as bad, the sorrows of India's child wives and widows are measured only by Heaven, while the harems of Turkey but partially conceal the tragedy of Mohammedan womanhood. These people know not Christ.

But in America, which bears the name of a Christian nation, woman comes into possession of her rightful estate. The church leans upon her fidelity, the home is where she is, every movement of moral reform appeals to her for support, not a profession she is fitted to enter is closed against her, educational institutions confer on her their high degrees, and great expositions reserve days upon which to pay tribute to her worth. So much and more has the religion of Jesus Christ done for womanhood. May his Gospel spread till the women of every hamlet on earth may join with Mary, the mother of our Lord, in the magnificent. Verily may they sing, "For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed."—Author unknown.

THE STORY OF THE STAR.

"For we have seen his star in the East and are come hither to worship him."—Matt. 2: 2.

I. There is an East to every one, in which this star appears.

I mean that there is a point in life from which indices of the Master may be recognized.

Suppose the hypothesis of planetary conjunction to be the true star of Bethlehem, the analogy holds good; for, as by the paralleling of Mars, Jupiter and Saturn in their widely different orbits there was made an illumination so splendid as to arrest the attention of all, portending some important crisis in the life of the world; so there comes into the life of everyone a conjunction of three mighty luminaries,—the revelations of God in the word and in nature, the strivings of the Holy Spirit, and the workings of an awakened conscience.

O man, woman, child! When the word enlightens thee, and the Holy Spirit applies it to thine understanding, arousing the conscience into activity, remember it is the star of Bethlehem shining to guide thee, and thou canst not disregard it without tremendously unspeakable loss.

II. When the star is recognized it is the part of true wisdom to follow where it leads.

How many Easterns, yea even Magi, saw the star and gazed awe-stricken upon its illumination! But only Melchior, Caspar, and Balthazar had faith and interest and devotion to essay the long journey to find the Christ it

indicated. And it has ever been so. It is so today.

III. If rejected, the conditions of guidance fail and the conjunctive planets separate.

Herod, Pilate, Herod Antipas, Felix and Agrippa are Biblical examples of those who turned from the three-fold enlightenment and to whom it returned no more forever.

One of the most solemn of life's responsibilities lies in the utilization or rejection of light.

IV. The terminus of the guiding star is to the adoration of the God-man.

It does not lead to a creed but to the Christ; not to a picture but to a person, not to an experiment but to an experience, not to a theory of science, but to the salvation of God.

Come hither and learn to worship the Christ of God. Bow down in humility with aged Melchior, old man, and remember that the critical scholarship of the world was at his feet before you.

Young men and maidens, draw near with youthful Caspar and devote the glow of early manhood and womanhood to the King who has come to redeem.

Ye who are in the strength and vigor of maturity look up and behold with the ripe manhood of Balthazar the sign of the Christ as in the heavens leading to the place where he lay.

We have seen his star in the East. What are sublunary attractions after that? O world, world, world, show me your jewels, your gems, your brilliants. One glance at the star of Bethlehem dims their lustre forever! You know that when the sun shines its brightness obscures the moon from vision. Who henceforth shall sigh for the moonshine of æsthetic or sensuous, or sensual allurements, when above the horizon, on the face of the firmament, blazes in triune effulgence this star of the hope of glory, of immortality, and eternal life? It guides us to the manger, to the cross, to the resurrection, to the throne, to the king eternal, immortal, invisible, whom we today accept in all the wonderful relationships in which he came to serve us; and to whom we pledge there the fealty of our lives forever.

"For we have seen his star in the East and we come hither to worship him."—Rev. John A. B. Wilson, D. D.

SEEING HIS STAR.

"For we have seen his star in the East and are come hither to worship him."—Matt. 2: 2.

The stars have always seemed, to reverent men, looking from off the plains of earth toward the over-arching skies of heaven, to be signs of promise. From the earliest times astrologers have anxiously read the constellations to find lettered there by the bright points of those glowing galaxies the signatures of the great Creator, and the augury of blessing to humanity. Thomas Carlyle, indeed, once looking up to heaven on a dark night, where the stars were glowing, exclaimed to Leigh Hunt, "They are sad stars!" But the commoner instinct of

humanity has led men to think of the stars as harbingers of good and messengers of mercy.

Of all the starry beacons that ever shone out as a sign of promise to humanity, the fairest and sweetest and most significant was the Star of Bethlehem. "Brightest and best of the stars of the morning," it lighted the wondering wise men on their way from the East to the hamlet where lay the Babe of divine promise.

I. The star of the Christ is the beacon of blessing in every age. It is true today as it has been true in every preceding century since the Bethlehem birth, that "a little child shall lead them." Still the wise men are coming to the manger, and bow there in humble reverence and complete devotion. The Christ spirit today sways vast multitudes. The ideals of Christianity are the brightest visions of the dreamer and reformer, and what is of greater importance, are being worked more and more into the texture of the thought and life of the world's leading races. The vision of a thoroughly Christianized society still glows as a bright meteor of desire in the firmament of history. The world, despite all its follies and failures, is moving constantly on toward the Golden Age (of which the restless poets have always been dreaming), because it has "seen his star" in the sky of promise, and is coming to "worship him."

II. Seeing his star—that is the way to worship, and the path to individual, social and racial blessing. Jesus Christ is the only Savior, and the true Leader of the world. He is in the van of its most progressive progress, he is the end of its noblest striving. A star that points to a Savior—that is the priceless benefit that Christianity confers on the world.

III. The Christmas tide will prove indeed a happy season to every soul that looks to heaven to see there the star of a redemptive promise and of a spiritual leading. The Advent joy is a personal offering to each individual man. Unless Christ be born in your heart, he has come to earth, so far as you are concerned, practically in vain. Be wise like the wise men, and follow the divine indications of prophecy, history and conscience to the manger of mercy, and kneel there in sincere veneration and deep devotion. Then will the Christmas tide prove a true Advent season, full of the spirit of profound peace and buoyant joy, and overflowing in blessing to all others around you.—Author unknown.

THINK!

Every holiday says, "Think!" The message of Easter is, "Think of Heaven!" The message of the Fourth of July is, "Think of our nation!" The message of Thanksgiving is, "Think of your blessings!" The message of New Year's Day is, "Think of the passing of time!" Most of these have relation to ourselves.

But the message of Christmas is, "Think

of others!" It is "Think of others," practically, before it is "Think of Christ," though all unselfishness is of necessity so closely linked to Christ that we cannot long think of others without coming to think of him who is our inspiration to think of others.

There is no greater parody of the spirit of Christmas, just as there is no greater parody of the spirit of Christianity, than to think of one's self. When "get" and not "give" is the word of your Christmas, it is not the true Christmas. When "get" and not "give" is the word of your Christianity, when you are more occupied with thoughts of getting heaven and pardon and peace than with thoughts of how others are to get them through you, then yours is not the true Christianity, but only a base imitation of it.

Let us try to pass one Christmas in which all our thought shall be of others, and so make full proof of our Christianity. Let us try to pack at least one Christmas full of spirit of Christ, whose "mass," whose festival it is. Those that have tried it say there is no joy of getting to be compared with the joy of giving. Let us see whether they are not right.

If we observe Christmas with this thought for others completely in our minds, Christmas will be found to be a union of the joys of all holidays. It will do more for our new year than New Year's Day. It will do more than Easter to render us at home in heaven. It will bless our country more than the Fourth of July. And it will fill us with the joy of gratitude for life and all it means, even more than Thanksgiving Day itself.—*Christian Endeavor World*.

THE MEANING OF THE MANGER.

Luke 2:12.

What does the Christmas manger mean? That all of God's infinity can make a home for itself in my commonplaceness. That out of the dry straw of humdrum duties the Lord of the universe can build a throne. That since he was content with a manger, it is sin for me to fret in a mansion.

And now that God has appeared even there, shall I be surprised to find him anywhere? If he would take up his abode with beasts, may I not find some glimmer of him among beast-like men? Dare I say of any life, however hard and forbidding, "There is no Christ there"? or of any task, however distasteful and unpromising, "I cannot find Christ in it"?

Blessed Savior, thou of Bethlehem, thou of Calvary, help me to make this a manger year! I will not seek thee elsewhere, but just where I am. I will not defer thee to some glorious day ahead, but I will have thee today, and make that glorious. I will invite thee into my stable, and ask thee to help me sweep the floors and curry the horses, and cut up the food for them, and I will draw thee in among my rough stable companions; and at the end of the year, before the sun of next Christmas morning, my stable will have been transformed to a

palace of the King, and the rough stablemen, and I among them, will have become King's sons. For that is thy manger way.
—Amos R. Wells.

CHRISTMAS TODAY IN BETHLEHEM.

Millions at this time turn their thoughts to Bethlehem, the birthplace of the world's Redeemer. I have seen many cities and towns in many parts of the world, but I never entered one with a greater reverence, for here we seem to stand very close to the cradle of the race created anew in Christ Jesus. From this point God gave the world a new start with a new guide.

Bethlehem means "Bread Town," called so, no doubt, because of the richness of its soil. Bethlehem was the native place of Boaz, and Obed, and David.

Strange to say that amid the national changes, amid the rise and fall of dynasties, Bethlehem has never lost its individuality, and was never destroyed. It shows today the best types of Jewish life and customs.

Here we visit the well of David, the Church of the Nativity, which is built just where the Christ was born. Yonder is the Chapel of the Angels, and there is the field in which Ruth gleaned.

There are about five thousand inhabitants, but at glad Christmas time its streets are filled with visitors from all quarters, and from every rank in life. The merchants who deal in mementoes drive a great trade with the tourists who carry the prettily fashioned articles to every quarter of the globe.

Thousands visit Bethlehem because of its sweet associations, and one of the most striking buildings is the Church of the Nativity which, at this time of the year, is the center of attraction. The building is held jointly by the Greek and Roman churches. In it are fourteen silver lamps and a silver star studded with precious stones set in the rock with this inscription: "Here Jesus was born of the Virgin Mary."

But few know how Christmas is kept in Bethlehem. At this time every one visits the Field of the Shepherds, which is a mile distant from the church. An imposing procession is formed at the church composed of bishops and priests wearing their beautiful robes. At the arrival of the Latin Patriarch from Jerusalem the procession passes into the church through a narrow entrance one by one in a stooping position. This narrow entrance recalls the sacrifice committed by Mohammedans who rode into the sacred structure on horses!

At St. Catherine Chapel services are held all night and at midnight the Patriarch repeats special prayers, the people being seated on the floor. The worshippers then descend to the grotto of the nativity beneath the main floor.

Most of the worshippers remain all night, those who cannot steal quietly out, while the clear moon makes the white country roads bright like silver, while shadows steal across valleys and under patriarchal trees,

all lending a charm to a country which is enshrined in all devout hearts.

And yet, Bethlehem lacks the cheer and happiness of our life, for Eastern homes are so different, children are not studied there—no feasting, no presents, everything is strictly religious.—Rev. Arthur M. Growden.

The old English carol is the song sung in the darkness of the early Christmas morning. As the clocks strike midnight, all the church bells throughout England ring their merry chimes, breaking in upon the silence wrapping hill and valley. Tennyson alludes to this pretty custom in the following lines in "In Memoriam:"

"The time draws near the birth of Christ;
The moon is hid, the night is still;
The Christmas bells from hill to hill
Answer each other in the mist."

Textual Search-Light.

Acts 17: 18.

When Paul met the philosophers in the Athenian market-place, some of them said with amused contempt, "What would this babblers say?" The word is literally *seed-pecker*, used of the twittering, chirping birds, like our city sparrows, flying through the streets and picking up their food from the pavements.

The story of the Nazarene, his life and death and resurrection, is to the proud Stoic or the careless Epicurean but the chattering of the chirping sparrow.

Matt. 13: 28.

In the parable of the tares, when the servants ask the householder whence came the tares, his reply is, "An enemy hath done this." Dr. Parker says that Tyndale's translation reads, "An envious person hath done this."

The flashlight of that epithet suddenly brings the parable out of the dusk of antiquity into the clear vision of the present. As Dr. Parker says, "It seems to bring the text nearer and nearer to us, and to make it appallingly English." Envy is one of the commonest of vices. The business man envies the man more prosperous than himself, the preacher envies his brother who is more popular than he, and then comes the covert sneer, the innuendo, the words which rouse suspicion and lessen regard. Truly, no one is a worse enemy than the envious man.

SEE NEXT PAGE.

In the October issue of Current Anecdotes there was an article by Dr. Daniel H. Martin, of Newark, N. J., entitled "Revivals sans Evangelists." In this article he told how 100 persons had been won to Christ during the year and had joined church, without the holding of any special meetings or without assis-

tance of an evangelist. He laid special stress on personal work.

At Northfield this summer Dr. Martin met Charles Alexander, Torrey's fellow-worker, and as a result of the meeting he decided to go to England and investigate the Revival there. Upon his return he contributed his findings to Current Anecdotes.

His article is especially interesting as from a one not predisposed to revivals, and an advocate of the one by one. Others have written, but so far as we have seen from the stand-point of the evangelist.

It is now expected that Torrey and Alexander will open meetings in Toronto early in 1906, and then go to Philadelphia. Upon the attitude preachers take in their sermons toward this movement in the United States depends not the success of the revival but uplift of the churches, which is generally regarded as a crying need.



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THE COMING REVIVAL.

WITH THE SUCCESSORS OF MOODY AND SANKEY.

BY DR. DANIEL H. MARTIN.

GREAT BRITAIN'S PENTECOST.

For the past few years there has been a great amount of discussion as to whether there would ever be another pentecostal wave like that witnessed in the days of Wesley, of Whitfield, of Finney, and the memorable year, 1857. Many learned writers have come to a negative conclusion, saying that the times have changed, and that people have changed, and that if there ever was another revival it would be along utterly different lines from the old fashioned ones. One authority wrote a book to show that the coming revival would be a deepened interest in the social welfare. Two years ago a learned Scotch divine described the coming revival to be along ethical rather than spiritual lines. The old fashioned appeal to individual responsibility and personal repentance for sin had seen its day. All of which was like Prof. Crowther's learned lecture, delivered in Glasgow University, in 1825, to prove that steam navigation would never be possible between Great Britain and America. His argument was without flaw, the only trouble with it was that the first steamship got across before the professor finished his lecture.

While our learned friends have been deciding the question of the next great awakening, it has actually begun, and is having its great on-goings around the very axis which the critics have ruled out, namely, an appeal to personal accountability for sin, and the need of the atoning blood of Jesus for salvation. The truth is, while the times have changed, the human heart is the same human heart panting for God. Those who think we need a new Bible, or an expurgated Bible, or an emasculated scheme of salvation, should witness the marvelous and unparalleled record of what God has been doing the past three years in Australia, England, Ireland and Wales; and they will conclude that the old Bible is what the world needs, what the twentieth century needs, what the Chinese, the Japanese, the Hindus—what Europe and America need. This pentecostal wave which is sweeping over Great Britain proves that the old Gospel of Christ is not wearing out, but is just wearing in.

There are few intelligent people anywhere who are not more or less familiar with the great Torrey-Alexander Mission around the world. The secular press, as well as religious, have given plentiful glimpses of the work. You have all read of the great crowds gathered to hear the simple Gospel proclaimed, and, best of all, of the thousands of people who have turned from darkness to light. You know how the movement began. Some months before Mr. Moody died, the Victorian Evangelization Society, of Australia, drew up a petition which was signed by thousands of Christians, asking the great soul winner to come to Australia and conduct an evangelistic campaign. Mr. Moody found that his engagements in America would not permit him to

undertake this work. So the society in Australia appointed a committee of two earnest Christian men to go to Great Britain and hear the various great preachers and evangelists and select some one to go in Mr. Moody's place. They did not hear any one who seemed to be adapted to their work, and they crossed to America. They visited the Moody Institute and listened to some of Dr. Torrey's lectures and heard him preach. They felt that he was the man they were looking for, and invited him to go to Australia. Dr. Torrey gave the subject earnest thought and prayer. He gathered his colleagues about him, and they spent a long time in prayer over the matter. In fact they had been in the habit of having one night a week for prayer for a world-wide revival for some weeks. And now Dr. Torrey felt called of the Spirit to respond to Australia's petition. He remembered that the apostles went forth two by two, and he thought of a young man who had been in the Moody Institute some years before and had been leader of the singing in the great Sunday School of 1800 members, and in the Moody evangelistic campaign during the World's Fair, and he invited him to go with him. The young man was Charles M. Alexander, at that time thirty-four years of age. He was deeply in debt through the obligations that had been piled upon him by many months of illness in the hospital. But after much prayer he saw the way clear to have his debts arranged, and he went to Australia.

Little did Dr. Torrey and Mr. Alexander realize that that was the beginning of one of the greatest revival movements of modern times, and destined to make their names household words throughout Christendom. When Dr. Torrey stood at the grave-side of Mr. Moody, and saw the body of that great soul winner lowered into the ground, little did he suspect that God was to call him to be his successor.

It is quite natural, and yet most unfortunate for us to dwell upon the human side of the movement that has been so preeminently successful, for Dr. Torrey and Mr. Alexander were simply the human channels of God's wondrous grace. But do not lose sight of the divine side of it. Before these two evangelists started out, 5,000 letters were issued from the office of the Moody Institute in Chicago to 5,000 people who knew God, asking them to pray for the work and the workers, and many replies came back saying: "We promise to pray every day." There you have the secret of the wonderful work accomplished. That one word "prayer" explains it all. In every place where Dr. Torrey and Mr. Alexander visited they have formed a prayer circle, sometimes larger, smaller, of earnest Christians praying for a world-wide revival. So that today there is a girdle of prayer around the globe on behalf of this mighty campaign.

But similar prayer circles had been at work for two years, so that when Torrey and Alexander arrived they found Christian people everywhere in an atmosphere of prayer for the outpouring of God's spirit. About forty buildings in the city and surrounding districts had been secured for the meetings, and all denominations banded together in the one purpose of soul winning. We are not surprised therefore to know that the great Melbourne town hall, and the mammoth exposition buildings were packed with tremendous multitudes every night while the meetings lasted. They visited all the great centers of Australia, and of course the news of the thousands of converts spread to Great Britain, so a committee was deputed to invite the evangelists to go there. They accepted and then began those wonderful meetings with which you are all more or less familiar.

In Birmingham the big Bingley Hall seating 6,000 people, and with standing areas accommodating 2,000 more, was packed every night for a month, and during the second fortnight the mounted police had to clear the streets of the people packed in who could not gain admittance. During those four weeks nearly 8,000 men, women and young people publicly confessed conversion. Then followed the great meetings in Liverpool. There was no building in that city big enough to contain the crowds, so a public spirited citizen bought the great exposition building in Manchester, and had it transported to Liverpool at the cost of \$25,000. This great tournament hall was provided with 15,000 seats. Here the evangelists stayed three months, and the last night they were obliged to hold two meetings, one at 6 for women only which packed the building, and one at 8 for men only, which was also crowded, and as many more went away unable to gain admittance.

This was the same story in all the great cities which they visited in Scotland, Ireland, as well as England. And finally London became hungry and insisted that the evangelists should go there. The great Albert Hall was filled every night with 10,000 people for two months, and then other great halls in other parts of that mighty metropolis were filled, making a campaign of five months which they spent in London, with thousands of conversions.

I was listening last year in New York to the opening address of an eloquent exponent of what was called the "New Evangelism." He was an English preacher, and in his opening address he distinctly disavowed that old fashioned ignorance, as he called it, expounded by the Torrey-Alexander Mission in England. I followed this New Evangelism with much interest, but my discovery was that while he got large congregations, he got small results. In a New Jersey town where he held forth for one solid week, afternoon and evening, there was not one solitary convert. After thus investigating the workings of the New Evangelism, I had a keen desire to look into the "Old," and having met Mr. Alexander last summer at Northfield, he told me that I ought

to go and see that work in person. So I went to Great Britain in September for this exclusive purpose, and have just returned.

Sheffield was the field of their operations during September. Sheffield contains nearly half a million in population. The day I arrived I asked the clerk in my hotel if he could direct me to the Torrey-Alexander meetings. I learned there were three meetings a day, one for men only at noon, another for Christian people in the afternoon in the Albert Hall, and a night meeting in the great Hill Hall. On my way to the noon meeting I did not need to inquire the direction, for it seemed as though every merchant, clerk and mechanic was going in the direction of the Albert Hall. When that meeting was over the crowds were already besieging the doors for the 3:30 meeting, although it was nearly two hours off. At night I went half an hour before the time to the Armory, the biggest building they could secure in the city, seating more than 5,000 people. The place was rapidly filled, and disappointed hundreds were turned away. Mr. Alexander was already upon the tall red dais rehearsing some of the hymns with his choir of more than 1500 voices. They poured forth a volume of melody that fairly shook the building; then turning to the great audience massed in front of him, the leader told them to take up the chorus, and I wish I might describe the thrilling sensation of that flood of melody. I have heard great singing in my time, the best that cathedral choirs and metropolitan oratorios could furnish, but never anything to compare with that. And at once I said to myself, the secret of these vast crowds is explained. It would be worth going many miles just to hear a trained chorus of 1500 or 2000 voices sing, and then to hear the congregation of several thousand uniting. No further explanation needed. There would be an explanation needed if the crowds could stay away.

There is an indescribable charm and magnetism about Mr. Alexander that is simply crowd-compelling. A young man with smooth shaven, bright intelligent face, keen black eyes, a Tennessean by birth, a university graduate who while in college had read the life of Charles G. Finney, and had been greatly impressed with it. He went to the Moody Institute, in Chicago, to devote himself to some phase of Christian work. He told me with a merry twinkle in his eye, in the presence of Mr. Stebbins, that once he asked Mr. Stebbins to come to his room to listen to him sing, to know whether he ought to be a singing evangelist or go into the ministry as a preacher. After hearing him sing Mr. Stebbins advised him to preach. Undaunted he went on with his singing lessons, and was appointed leader of the singing in the Moody Sunday School, also during the revival campaign of the World's Fair in some of the Gospel tents. This gave him his practice. Then he went for eight years as the singing evangelist with Mr. Williams throughout the west, all of which was God's preparation of a man who is today acknowledged to be head and shoulders above

any other living man as conductor of sacred song.

I wish I could give you some idea of his management of the enormous throngs. It is he who does the first shaping of the crowd, not only when the evangelists go to a new place, but at every meeting, for he has a song service from half to three quarters of an hour before Dr. Torrey preaches. He feels for the mood of an audience as a physician feels the pulse of a patient. He soon knows whether they are frigid, and acts accordingly. He has no stereotyped methods, never says the same thing twice, never does a thing twice the same way, and you never know what he is going to do next. One thing you are impressed with, his boundless energy and infinite resources, and complete mastery of the situation. He seems to use every muscle of his body, but never with grotesque or ungraceful effect. While he stands up on that great high pedestal he looks sometimes as though he were hurling the tune at the congregation in handfuls. When he gives out a hymn, immediately the note is struck by the pianist, who by the way never uses any notes, and the choir find the place in the book instantly. He often says: "Don't look at your books, you know that hymn; look at me," and they do look. They watch his every expression, they catch his spirit, they respond to his slightest gesture, like magic they reflect every change in his mobile countenance. When he smiles they return a collective smile, so completely does he impress his individuality upon them. In the same way he deals with the vast audience in front of him. He teaches them the chorus of the hymn first, and they sing it, and when the singing is not up to the standard, his comments soon make it so. "Some of you people seem to be only visitors, just lookers on. Why don't you come in with us? Everybody who sits in this hall belongs to the choir. Now we are doing our best up here, why don't you? You are no better than the rest of us. You will never get people with dead singing!" he shouts. And this is said with a sunny smile which is contagious. There may have been a chill in the air before, but after that smile a heat wave passes over the audience. He holds that vast assemblage in the hollow of his hand. No one can resist that smile any more than I can describe it. It is copyrighted. I understand now why he has been called "The Apostle of Sunshine." When he has conquered an audience he can do anything he pleases with them. He splits his big congregation up into sections. "I want all you men to sing that chorus alone," and they sing it. "I want all the mothers to sing it" and they respond. "Now let the ushers sing it." It requires some courage, but they do their best and win commendation from the leader. And I have even heard him ask the policemen present to sing, several of whom beat a hasty retreat. "Now will the people in that back gallery sing it?" and a derisive laugh goes up from the floor. But the gallery hurls back the laugh with their singing, winning a loving look from the leader who taunts the floor with having laughed too soon. And thus the whole vast

audience having come in unknown to each other, cold, calculating, critical, find themselves fused into a warm, genial mood. This is leadership.

"You will never get people by dead singing," I have heard him say when he was trying to convert torpor into temper, and mute indifference into melody, and he always succeeds. I have tried to give you some idea of the charm and magnetism of his personality, but it eludes analysis. Musical directors go long distances to get some idea of this man's power over an audience, and one of them said to me: "After everything has been described there is always something that refuses to be explained. The thing seems so absolutely simple as Mr. Alexander does it." The musical critics do not call Mr. Alexander a great singer, and he agrees with them, but the man down yonder in the crowd, melted into contrition for sin by one of Alexander's solos, may have a very different opinion. He has a strong and sympathetic voice, and it may be conceded that he is not a great soloist, but as a master of assemblies he stands head and shoulders above every living man. As the London "Times" said after the Mission in London opened: "He is not simply a choir conductor, he is a crowd conductor. London likes new sensations, and we predict that London will go wild over Alexander the Great." And it did. All London is today humming and whistling or playing on its hand organs Alexander's tunes. Even the gallery gods in the theatres and music halls between the acts will sing the Glory Song.

I count it one of the richest privileges of my life the three weeks I have spent in close and intimate relationship with this Apostle of Sunshine. The more I saw of him, the more I was impressed with his superlative qualities of character, all crystalized around one axis,—love of souls; his own soul a harp in tune to one noble key. I have seen him go down from the platform during the after meeting and put his arm around some tattered, greasy, repulsive specimen of humanity and try to win him for Christ. He is very effective as a speaker. During the praise service, which precedes the preaching, he very often makes a little address, and an effective one it always is. Said a London journalist to me, "I regard him as one of the most potent forces in the religious world at the present time."

I know of no man in my acquaintance who seems so completely surrendered to God, and so perfectly unspoiled by all the fame he has acquired. For his pictures and his life are sold all over Great Britain by hundreds and thousands.

(Continued in the January issue, which will be a Revival Number.)

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Preachers' Quarry of Social Ethics.

Conducted by REV. WILBUR F. CRAFTS, PH. D.

THE SOCIOLOGICAL YEAR

The theological year is constantly growing in favor. It is recognized that added force is given to proclamations of the incarnation and resurrection by having these themes unitedly presented on Christmas and Easter. The "Week of Prayer," and "Holy Week," and "Lent" are also increasingly used for spiritual quickening. Why should there not be days and weeks when God's forces fire together at the great moral evils of today? All other armies use the volley and the broadside. Abundant room will be left for individuality if one day in each month, and now and then one week is devoted by the preachers to a united charge on some enemy of God and man. "World's Temperance Sunday," the last Sunday in November, placed just before the supreme temptations of the Christmas holidays as a measure of prevention, would lift the world, if all the preachers would use it faithfully. One-half the world was won to abstinence long ago by the united action of Hindu, Buddhist and Mohammedan preachers. Can Christian preachers remain content to fall behind these heathen religions in this great crusade?

What month could be so fitting for an intelligent study of the new and true charity, that brings the poor "not alms, but a friend," as the Christmas month, which celebrates the coming down of "The Millionaire of Stars" to lift us up! And surely if all, or many, preachers of a city agreed to speak of this on the same Sunday, the second Sunday of December for example, how much more influential the united message would be than if they spoke at different times! Or "peace" would chime with the Christmas bells for that month's sociological theme. Some would think charity and peace might each have a service without providing too much of social Christianity for such a season.

The third Thursday in January has long been observed, especially in New England, as "The Day of Prayer for Colleges." What time more fitting than that, or the Sunday preceding or following, for the preachers everywhere to discuss education, which for ages was a function of religion, and which is now in danger of losing not only its religion but its morals? On February's great holiday, Washington's Birthday, or the nearest Sunday, all good men should be summoned by the clarion call of a united pulpit to prepare for the political spring housecleaning of municipal reform. St. Patrick's Day, the 17th of March, suggests a fitting occasion for a general Christian discussion of immigration. April, which usually brings Easter, with a nearly universal celebration, brings also, in its first whole week, "World's Week of Prayer for the Sabbath," which gets but scant attention, when it should be evident that an earnest union in its proper use might build a mighty break-water at the very time it is most needed against the Summer tide of Sabbath-breaking. As May 1st is the "World's Labor Day," often devoted to strikes and made the beginning of labor reforms, the nearest Sunday contests with the first Sunday of September the claim to be the fitting time for the pulpit to discuss the relation of the Church that was founded by a Carpenter to the workmanship of today. June is "the wedding month," and "Children's Day," which is the second Sunday, may well be preceded on the first Sunday by a discussion in cooperating pulpits of marriage and divorce. "Independence Day" naturally calls for a discussion of national government on the nearest Sunday, including such questions as ballot reform and civil service, both of them too much neglected by moral reformers. August, the recreation month, brings the strongest temptations to impurity, which is the fitting theme for its opening Sunday. September, with its autumn fairs, nearly all of them guilty of gambling, may fitly begin with a pulpit broadside against that vice. In October comes "Prison Sunday," which should be used effectively to lessen crime and improve our treatment of it. Jesus recognized prison reform again and again as a part of the "gospel," but our prisons, except in physical conditions, are still the same hotbeds of crime that Howard started out to reform more than a century ago. It would be far less perilous for pastors to attack a popular evil, gambling for charity, for example, if all stood together and fired a simultaneous volley. The writer recalls a case where scores of leading business men in the churches of a certain city had petitioned against an anti-gambling law in the supposed interest of business, but when the pastors unitedly and fearlessly condemned the petition, they hastened to recall their names. If one pastor had fought alone, or if they had fired separately in scattered shots of a month it is likely some of the brave pastors would have been driven from town, and some of the timid would have denied

their Lord by silence, while the law itself would have been defeated for lack of this swift and united support, which carried it, not alone for the city but the state.

A PREACHERS' MEETING.

What better work can a preachers' meeting do than to plan such cooperation, in recognition of the pastor's full mission as now conceived, which is not merely to "save a soul in heaven," but to save the whole man and the whole community here and now?

We suggest that you get your preachers' meeting or association to appoint a committee of one to be the specialist on each of the topics named, who will see that his topic has a full discussion in the appropriate month, led by himself, or another, and in addition will give a three minute report once a month of important things said and done in his line, to be made on the sociological day, when half an hour would be devoted to these brief reports on eleven topics, followed by a half-hour or more on the special topic of that month, of which one-half the time at least should be discussion under the three minute rule. Let us note something that could be reported in December or January from the year 1905 on each of the twelve topics.

EDUCATION.

British merchants having sent the Moseley Commission to this country to find why we were outrunning them in the race of the world's markets, were told that the total abstinence required of employees in a majority of American business enterprises had much to do with it, and consequently Great Britain is swiftly introducing scientific temperance education, to raise up a new generation of abstainers. Germany is introducing the same teaching for the reason, and agitating for the abolition of the "beer pause" in factories, during which they see we are speeding by.

MUNICIPALISM.

Government ownership of city monopolies has scored a great victory in the election of Mayor Dunne in Chicago, on the platform of city ownership of street railways, which his opponent found it necessary to advocate in a more conservative way, as two candidates did also in this year's election in New York City. But municipal reform has won its most signal victories under Mayor Weaver of Philadelphia, who has led a successful revolt that has made the worst-governed of our cities the best; and under Governor Folk, who has magnified his office as "chief executive" of Missouri, by bringing to order the three largest cities in the state, which have been for years in chronic rebellion, especially the Sunday saloons. The California Christian Advocate claims victory for municipal reform in San Francisco. Surely the good citizens of every city should take courage from such victories.

IMMIGRATION.

The Chinese boycott of American goods is a just retaliation for the brutal enforcement of the Chinese exclusion law, which has been invoked against Chinese merchants, travelers and students in a way that is as foolish as it is wicked, for besides provoking the boycott, it has driven five thousand Chinese students, who are seen to be the leaders of their country's commerce and politics, to Japan, when they would and should have come here. All this has reinforced the demand for better immigration laws that will not exclude the good of any race but the unit of all races.

THE SABBATH.

The Sunday trains used by Judge Taft and the distinguished statesmen who accompanied him in the journey to the Philippines, and what was quite as significant, the few protests, or even comments it provoked, fairly represents the present status of the American Sabbath, which is more attacked and less defended than ever before. The new Postmaster General has ratified, in spite of protest, the policy of allowing Sunday banking in post offices, and is acting on the policy that post offices should be opened on Sunday even against majority protest, if a minority want the service. Sunday excursions to Chautauqua and Camp Meetings have increased while the protests have decreased. There are, however, some crumbs of comfort. When Rev. C. M. Sheldon of Topeka arrived at the Lewis and Clark Exposition to keep an engagement with the management, he found that the amusement features of the fair were open on Sunday. Having consented to speak on the understanding that such was not the case, he refused to speak when he found that he had been misled. The President of the Milwaukee Railroad, having been in one of the Sunday excursions of his railroad, and seen its brutalizing

influence, ordered all his Sunday excursions discontinued. The suburban hells developed by street railways are a yet more serious peril because financially in reach of all. Rev. Dr. Ludden, the Roman Catholic Bishop of Syracuse, N. Y., announced that he will deny the honors of a Christian burial to those who die by accident on the Lord's Day, violating its duties and obligations in questionable amusements. Hon. Andrew D. White wrote him a letter endorsing his action and protesting against what he well calls "a complete paganizing of American life, as regards the first day of the week." He adds: "The extremes to which our communities have gone of late in appointing every sort of game and amusement through morning hours and of making Sunday resorts less and less decent, are such as to create just alarm among all thinking citizens." These words from Dr. White, late minister to Germany, are significant. There is, however, a good Sabbath observance in many towns and Sabbath victories have been won wherever its friends make a good fight.

LABOR AND CAPITAL.

Georgia has this year, as before, refused to forbid child labor even for children of six at night, who sometimes work eleven hours. Send to National Consumers' League, 105 E. 22d St., New York City, for 6th Annual Report, on child labor and sweat shops. Gov. Folk's example in paying his fare in railroad trips rather than accept passes, is important when railroad domination in politics is coming to be the chief issue. Notwithstanding that New Zealand has demonstrated the possibility of a land without strikes, these guerrilla outbreaks continue in our land in vexatious ineffectiveness, partly because the public, the chief sufferer, thinks that labor and capital must be left to fight it out. The discovery that labor leaders are in many cases blackmailers has called forth no adequate remedies from labor unions, who are less at fault than the privileged classes that should furnish a Shaftsbury to lead the workmen wisely and victoriously. The Review of Reviews, speaking of Rockefeller and Carnegie and other millionaires, says: "Let them try to distribute a good part of their possessions, while also helping to bring about conditions in the world of business and in the realm of law under which it will no longer be feasible for so much of the wealth created by the united efforts of the whole industrial community to be diverted to the private coffers of a few."

MARRIAGE AND DIVORCE.

Episcopalians in Canada have enacted that their preachers shall marry no divorced person, whatever the ground, while the other party to the divorce is living. American Episcopalians still adhere to their position that the innocent party to a divorce for adultery may be remarried but no other divorced persons, which is the usual understanding of the Law of Christ. The Lutherans of the General Council in this year's utterance on divorce included "desertion" as one of its proper grounds. The same is true of Presbyterians. The Unitarians refused to go farther than to urge preachers to discriminate between worthy and unworthy divorcees. Congress has ordered the collection of divorce statistics, which may be expected next year, but can not be expected to bring any gratification though they should bring arousement.

PURITY.

Plays and novels have increasingly rung their monotonous changes on "the husband, the wife and the lover,"

not a few of them apologizing for adultery or advocating free love. The suppression of obscene postal cards by the postal authorities has been one of important acts of the year. A national purity convention has federated many of the societies devoted to social purity. A. B. Farwell, President of Hyde Park Law and Order League, declares that 87 per cent. of fallen women in one of the state institutions of Illinois, attributed their fall to the dance hall, and the parole of such women in Kansas includes a pledge to avoid public dances.

GAMBLING.

The act of the Western Union Telegraph Company in ceasing to furnish racing news to illegal pool rooms at an alleged loss of two million dollars a year is encouraging, not only as a blow to gambling, but as a victory of moral agitation, in which New York City officials and newspapers took the lead. If the pulpit and religious press would follow up this victory other numerous forms of gambling might doubtless be suppressed.

INTEMPERANCE.

A new temperance society, "The Daughters of Temperance," has come into existence early this month among the Catholic women of Chicago. Its object is the abolition of intoxicating drink from all social functions—the raising of a standard which shall bar from social recognition the woman who serves liquor to her guests or keeps it upon her sideboard. One of the most notable contributions to the temperance question this year was the failure of the "Doxology Saloon." It is one of a long series of lessons on "how not to do it." South Carolina seems likely to put government liquor selling in that list ere long. Great Britain is rejoicing in a decreased consumption of beer—perhaps due in part to what is said under "Education." It was 28.44 gallons per capita in 1904 against 29.57 for 1903. On the other hand our "infernal revenue" thermometer shows an increase, over highest ever. Our total consumption of intoxicants of all kinds is 20 gallons per capita, and rising. A false report of reduced consumption has been widely published. Great Britain, though still consuming more intoxicants, is ahead of us in the pledged children of its Bands of Hope and like societies, 3,504,644 in all. The prohibition of barmaids in Great Britain, though not a perfect law, is a most encouraging victory of agitation. One of the important utterances of the year is that of Judge Taft at the Ohio Republican convention in favor of local option, because "in this way the amount of drinking in city, county and state is much reduced by taking away the temptation to drink that proximity and opportunity afford." The decision of Internal Revenue Commissioner Yerkes that patent medicines, mostly whiskey, must pay a tax as such, and the proof that the testimonials of a notorious whiskey medicine are gross frauds, ought to open the eyes of many who have thus been fooled into tipping.

CHARITY.

The Boston Newsboys' Union has started a movement for a scholarship at Harvard, and the response has been so generous that success seems assured. The fund is to send a boy to Harvard every year, besides encouraging others to keep up their studies beyond the grammar school. Already Harvard has had several students drawn from the ranks of the newsboys. This is an example of the best charity, that which helps children to help themselves.

NEW CHRISTMAS MUSIC FOR SUNDAY SCHOOLS

Two beautiful Services entitled *The Priceless Gift* and *The World's Redeemer*, by Adam Geibel and R. Frank Lehman; brilliant, melodious, singable. 5 cents single copy (for 10 cents we send 3 samples); \$4.00 per hundred, not prepaid.

A New Cantata—*SANTA CLAUS IN JAPAN*; delightful, bright, full of merry scenes, yet emphasizing the great Christmas thought, by Wm. H. Gardner and Adam Geibel; will probably surpass the famous "Christmas with the Pixies." Price 30 cents, single copy; \$3.00 per dozen.

NINE CHRISTMAS ANTHEMS AND CAROLS, with 245 other pieces in "World-Wide Hosannas," the latest and greatest Sunday-school hymn book, by Adam Geibel, R. Frank Lehman and others; wonderful testimonials; first edition of 10,000 copies exhausted in one month. It will probably surpass the famous "Uplifted Voices" by same authors (200,000 copies sold). 80 cents single copy (money refunded if book is returned in one week); \$25 per hundred. Specimen pages free; also special plans of payment without touching the \$3.30 treasury.

FOR CHOIRS

ANTHEMS { Hark! the Herald Angels Sing. Marz. 16 cents.
Peace Upon Earth. Adam Geibel. 10 cents.
Hail to the Lord's Anointed. P. A. Schnecker. 16 cents.
Behold, I Bring You Good Tidings. Adam Geibel. 12 cents.

A CHRISTMAS CANTATA, "The Nativity. Adam Geibel. A charming Cantata, inspirational, rich harmonies. 50 cents per copy.

A beautiful Christmas Solo, by Adam Geibel, for high or low voice, entitled "A Dream of Peace," mailed anywhere for 25 cents.

Matthew's Gospel from Life in Matthew's Land. (XXII)

GHOSE EL HOWIE, Schweir, Mt. Lebanon, Syria.

CAPERNAUM:

ADVANTAGES OVER NAZARETH.

"Leaving Nazareth he came and dwelt in Capernaum."

The experience of both ancient and modern Christian missions appears to prove that villages and country towns whose population is homogeneous and whose religious faith is one, resist the gospel longest and hardest of all.

American and British missionaries have been in this country for 80 years, they have found little or no difficulty in establishing schools, and even in organizing churches, in towns and villages whose populations are heterogeneous, and profess different religious faiths, and not only this, but some communities of the latter class in Syria are reaching forth their hands and calling at the top of their voices: "Give us Protestant Schools."

Capernaum was a cosmopolitan city, Hebrews, Arabs, Greeks, Romans, etc., made up its population, and the different languages of those people were spoken in its synagogue, courts, homes, market places and on the multitude of ships plying on its neighboring waters. It was moreover a meeting place of those who journeyed from East to West, and vice-versa. Arrivals and departures were frequent, North and East to Damascus, the land of Bashan; West and South to Ptolemais, Caesarea, Gaza and Egypt, and as such our Lord found a more promising field, a more favorable center, than could have been expected in the secluded provincial Jewish town of Nazareth, which then must have resembled some modern district which I have in view now. A few miles north, from where I write, there is the thickly populated district of Kesrawan, within whose boundary are the famous ancient cedar trees.

The people are as exclusively Maronite, as the population of Nazareth was Jewish; for two score years or more the gospel has been preached in Tripoli, and districts north of them, and in Beyrout, south of them—but no preacher as yet has been able to advance from either, north or south, to a Kesrawan village.

Most of their villages or towns are situated on hills, and it is almost certain that in most of them the Maronites would thrust the preacher out of their town, to the nearest brow of a hill, that they might cast him down headlong, and should they actually do such a thing, it would be a crime against the law of the country, but it would be utterly impossible to convict them of it.

It is on record that some sixty years ago they immured a native for preaching, until he died, and the fact was made known in America as well as in England and Syria; but I have never heard that anything was done, although much may have been said about the matter.

On account of its isolation, Nazareth was no more a promising field for our Lord's work at that time than the district of Kesrawan now is for the preacher of today.

A friend of mine, a physician, once lived in Batroun, he was discovered to have evangelical leanings, and in fairness, I must say, the Maronites remonstrated with him before they resorted to severe measures, but in vain. The bishop then put him under the ban, until both he and his family nearly perished. No one would sell them anything, or speak with them, they were utterly ignored and isolated; the physician had loaned money in the district, and he could not collect a cent of it; his bills were repudiated and he could prove nothing against anybody. In his anguish he repudiated Protestantism, collected his own, settled his affairs, and left the district bag and baggage, and ever since in his new surroundings he professes Protestantism as well as does his large family of sons and daughters, some of whom are now in America.

PIANO TUNING PAYS

Our Graduates Earn \$5 to \$10 per Day the Year Round.

IF YOU ARE RECEIVING LESS, WE CAN DOUBLE YOUR EARNING POWER.



THE TUNE-A-PHONE IN USE.

We teach **Piano Tuning, Action Regulating, Voicing and Fine Repairing**, all in one practical, easy and complete course, taken at your own home by correspondence. Under our PERSONAL ATTENTION system of instruction, and by use of our EXCLUSIVE invention, the **TUNE-A-PHONE**, ANY ONE WHO CAN HEAR can learn to tune. After two or three months of LEISURE HOUR STUDY, you can begin to earn money by tuning, regulating and repairing pianos. When you have finished our course, we will grant you a **Diploma** accepted everywhere as PROOF OF SKILL. You will then be in possession of a business that will make you **independent and your own master for life**.

We supply **FREE A TUNE-A-PHONE**, also a working model of a full-size, modern upright **Piano Action**, also the necessary tools for each pupil. Many professional tuners study with us to perfect themselves in their art. SCORES OF MUSICIANS take the course that they may be able to care for their own instruments. More take our course as a **sure means to money-making**. We fit our students to command splendid profits in the pleasantest of professions.

Read what some of Our Graduates Say about It.

"My best day's earning has been to tune four pianos at \$3 each."—(Rev.) C. D. Nickelsen, Hood River, Oregon.

"I made \$36 last week, and \$312 the last two months, tuning and regulating pianos."—Joseph Gribler, Astoria, Oregon.

"I average \$9 a day."—Simpson Thomas, Aqueduct, N. Y.

"I easily make an average of \$5 to \$6 a day."—John T. Hannam, Galt, Ont.

"I made \$100.00 fixing two old pianos."—Mrs. S. A. Albertus, Los Angeles, Cal.

"I made \$31.50 the first two weeks, and \$5 to \$12 per day thereafter."—Carey P. Hall, Coffeyville, Kan.

"I am earning good money since I began tuning, repairing, etc. Last week I took in \$27.50, and next week I am sure I can raise that."—Ray J. Maguan, Marquette, Mich.

"This profession, I find, is one that is surely not over-crowded. At a place where there are several older tuners, I got more work than I can easily dispose of, from which I realize from \$2.50 to \$3 per instrument."—J. W. Unser, Tiffin, Ohio.



THE ACTION MODEL.



NILES BRYANT, DIRECTOR

LET US MAKE YOU LIKEWISE PROSPEROUS

THE NILES BRYANT SCHOOL OF PIANO TUNING

408 MUSIC HALL, Battle Creek, Mich.

Send TODAY for free illustrated, descriptive booklet

A Christmas Gift to Christ.

Many churches are now using the Christmas morning service for taking up collections for benevolences or missions. When one considers the vast amount of money spent for useless presents and candies and eatables in superabundance, it would seem wise for the church to take care of some of the money that is often worse than wasted. If hearts are more open

observation. One pastor sent out the following letter:

A CHRISTMAS GREETING.

Dear Friend of Christ: Your pastor wishes you the richest and fullest joy at this Christmas time, the gladdest, happiest season of all the year.

Gladdened by tokens from loved ones we remember that the Christmas giving began when wise men traveled far and laid their gifts of gold at the feet of the babe Jesus. At Christmas time, at his birthday, we bow in worship and thank God for the unspeakable gift. Let us imitate the wise men and bring a birthday offering to him. In the midst of our Christmas giving let us not forget the Saviour whose birthday we celebrate.

The Saviour's heart is heavy while hundreds of millions for whom he died are lost in sin's blackness. Let us set the bells of heaven ringing by a gift to Christ by which some lost soul may be saved from death.

Please bring the card with your pledge made out on Christmas morning. (Send it if you cannot come). If you can pay now, please put the money in the envelope. May not Christ have a Christmas gift from each Friend and Brother of his? Sincerely Yours,

EDWIN S. COLLIER.

This letter was accompanied by a card and some printed matter, some of which are reproduced.

MY CHRISTMAS GIFT TO CHRIST.

I, _____, Season the gifts I have received from above the past year—life, health, home, friends, all the joys I have—do this day make a Christmas Gift to CHRIST, as large as I can, for the spread of HIS KINGDOM in America and in distant lands.

I am rejoiced when I hear how remarkably CHRIST'S WORK is progressing in all lands, how heathen millions are falling to the feet of Jesus, but I am ashamed when I hear that God's work is crippled and PARALYZED, all because of money withheld, which to send a few workers to teach and lead the eager multitudes. If JESUS were on earth He would go to save them. I cannot go, but I will help in some manner else. THIS YEAR, remembering God's mercies to me, remembering that He gave HIS ONLY SON to save my soul, and offering devout thanksgiving to Him, I promise God and myself to do the very best I can in giving a Christmas Gift to Christ on his Birthday.

My pledge for Home and Foreign Missions for this Conference year, payable not later than AUGUST 28, 1905, is \$_____

(SIGN HERE)_____

Dec. 25, 1904

(Street and Number)_____

(This Card to be brought to the Church, Dec. 25, CHRISTMAS SUNDAY.)

at Christmas than at other times it is certainly taking no unfair advantage to present the needs of the Kingdom at this time.

This is especially true if we consider that but for the church this feast and festival would not be universal but confined to a few nations and peoples instead of having a world wide

The White Man's Burden

IN the great mission fields of India, China, Japan and Korea are massed 760,000,000 of idolatrous heathen, or about one-half of the world's population. To enlarge the picture drawn by the author of "The Tongue of Fire," the late Rev. Wm. Arthur, of the conditions in India so as to embrace the vast aggregation of human beings in southern and eastern Asia, we have a vision that shocks our Christian sensibilities, fires our Christian consciences and makes the blood of Christian sympathy leap in our veins.



Of every two INFANTS in the world one first sees the light in heathen Asia: To what distraction is it born?
Of every two BRIDES one offers her vows there: To what affection is she destined?
Of every two FAMILIES one spreads its table there: What love unites their circle?
Of every two WIDOWS one is lamenting there: What consolation will soothe her?
Of every two ORPHAN GIRLS one is wandering there: What charities will protect her?
Of every two WOUNDED CONSCIENCES one is trembling there: What balm, what physical does it know?
Of every two men that DIE, one is departing there: What shore is in his eye?

The Christ who died for all, through his free gospel blesses infants, cherishes brides, cheers the family circle, comforts the widow, cares for the orphan, heals the wounded conscience & places heaven before the gaze of the dying.

Take the gospel or send it to the helpless, hopeless millions of Asia!

PONDER! PRAY! PAY!

A reproduction of some of the printed matter, which was furnished by the Methodist Board of Foreign Missions.

CHRISTMAS SERVICE.

Walter M. White, a Western pastor, says, he used suggestions from Christmas Current Anecdotes for 1904, and sends us his program. He adds that his Evening Christmas service was so successful that it had to be repeated the following Sunday evening, the repetition being attended by a crowded house. Here is the program:

ORDER OF CHRISTMAS SERVICES.

WEST SIDE CHRISTIAN CHURCH, SAN FRANCISCO.

MORNING—11 O'clock.

Organ Prelude. Doxology (Audience stand.)

Invocation and Lord's Prayer.

Anthem, "Behold, I Bring You Good Tidings" (Root).....Choir. Hymn, "Zerah".....82

Scripture Lesson. Prayer.

Hymn, "Ozrem".....403

Communion Service.

Offertory, "Glad Tidings of Great Joy" (Stearns)

Mrs. Vincent S. Walsh.

Sermon, "The Message of the Angels".....W. M. White.

Song of Invitation, "I Love to Tell the Story".....613

Closing Service. Benediction. Organ Postlude.

EVENING—7:45 O'clock.

LIFE OF JESUS IN SONG AND SCRIPTURE.

Introductory Hymn, "Rejoice and Be Glad," No. 549,

5 vs.....Congregation.

HIS BIRTH.

Hymn, "Silent Night," No. 544, 3 vs.....Congregation.

Solo, "Noel".....Mrs. R. L. Rigdon.

Carol, "O Little Town of Bethlehem."

Anthem, "There Were Shepherds" (Birch).....Choir.

THE EPIPHANY. Scripture, Matt. 2: 1-12.

HIS CHILDHOOD. Scripture, Luke 2: 41-51.

HIS BAPTISM.

Chant.....Choir.

HIS TEMPTATION.

Scripture, Matt. 4: 1-11.

HIS MANHOOD.

Anthem, "Dream of Galilee" (Morrison).....Choir.

HIS TRIUMPHAL ENTRY.

Scripture, Mark 9: 7-11.

Solo, "Jerusalem" (Parker).....Dr. Robt. W. Smith.

GETHESEMANE.

Hymn, "Olive's Brow," 182, 4 vs.....Congregation.

HIS CRUCIFIXION.

Solo, "Calvary".....William A. Connolly.

HIS RESURRECTION.

Anthem, "The Lord Is Risen" (Sullivan).....Choir

Solo, "Hosanna" (Grenier).....Mrs. Vincent S. Walsh.

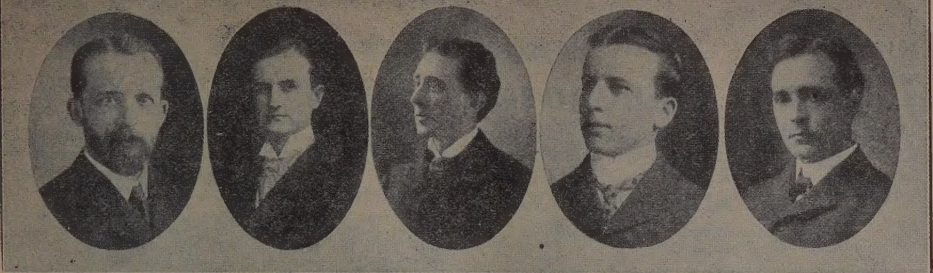
HIS ASCENSION. Scripture, Acts 1: 6-11.

Hymn....."Crown Him with Many Crowns,"

348, 3 vs.....Congregation.

Prayer—Announcements—Offering.

Hymn, "Coronation," 198, 1, 2, 5 and 6 vs.....Congregation.



H. P. ALBAUGH,
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Secretary.

THE SHELDON THEORY IN PRACTICE,

BY WILMOT I. GOODSPEED.

Nearly everybody has read "In His Steps." Millions of copies have been sold in this country and abroad, and the book has been translated into many tongues. For six years—ever since the book was given to the public—the question has been asked, Can a man conform his life or square his business, in agreement with New Testament standards? Can the Golden Rule be applied to business without inviting financial suicide?

In answer some have replied that our system of industrialism is founded upon exploitation of our fellow men. That commercialism is but another term for robbery. That the system must be changed, and a new system of co-operation take its place.

Others have replied, denying the sweeping assertions of those who would build up a new utopia upon the destruction of the present order, and have pointed out that the standards of social life and of business methods are constantly being raised. That underhand methods and sharp practices are passing away; that full weight and uniform price are the guideposts to commercial success.

Of the two answers a quite intimate association with business men of all degrees of success and failure leads the writer to accept the more optimistic view, and recently he ran across a very striking instance of business success founded upon a strict application of the Golden Rule.

About five years ago three young men came to Chicago and began in a modest way to found a mail-order business. Now if there is any business where temptations are mountain high it is in the mail-order business. The country customer has forwarded his money to the mail-order supply house in the city, and if he be swindled with a shipment of defective or shoddy goods, what of it? Are there not millions of possible customers in the United States? The zone of his influence if he be inclined to complain is infinitesimal in comparison with the vast buying public.

But the Christian training of these young men followed them, and they founded their business upon the same principles that control their lives. They rented a small office and offered their wares to the buying public. Every article sold was just as represented. Each of the young men had received a liberal education, and also had been fortunate in securing the still more advantageous training that goes with the traveling salesman's experience in selling goods. Instead of spending their evenings at the theatre they spend their time in considering new plans for extending their business. They were not slothful in business, but fervent in spirit, serving the Lord.

Success crowned their efforts, and at the end of eighteen months the enterprise was incorporated, and a number of customers and friends welcomed the opportunity of purchasing stock in the new company.

From the small office at the beginning the business grew until it occupied an entire floor. Very soon the increasing volume of trade compelled a search for more commodious quarters, and now the firm occupies more than 20,000 square feet, in two of the finest new fireproof buildings in Chicago's wholesale district. But this company is destined for great things. The steady increase of business has again compelled them to seek more room. As a consequence, they have now in course of construction a building of their own, which will give them more than 70,000 square feet of floor space. It will be ready for occupancy by Nov. 1, 1905.

All this in five years; and, besides, these young men have had time to do a prodigious amount of church and Sunday school work. During this time they have satisfied every customer. Once bring the country patron into intimate touch and sympathy with the high aims and ideals which control the company to which he sends his money, and you have secured a good will that can hardly be overestimated as a business asset.

Often more than the amount of possible profit on an order is sacrificed in correcting a mistake.

At a random glance at their sixty-four page book of testimonials I notice one Iowa customer writes: "We

thank you for your kindness and fair dealing in sending our money order back and correcting our mistake."

Does any one question this policy from a business as well as a moral standpoint? One such gratified customer will call the attention of his friends to a concern that deals so justly with him.

There are now five directors in the company, and more than 200 stockholders, besides nearly 2,000 Christian people who are acquiring an interest in the business, and will eventually become stockholders. The annual stockholders' meeting was held April 25. There were 127 persons present who are financially interested in the company. Besides authorizing the construction of a new building, much other business was transacted, looking toward the greater development of the enterprise.

But the concern of this company does not end with giving their patrons more value for their money than they can secure elsewhere. An information bureau is maintained. Country customers and stockholders are met at the trains in Chicago; guides are furnished to them, and they are invited to make the office of the company headquarters while in the city, and to have the letters of their friends addressed in the company's care. "Our policy is founded upon the hypothesis that we are to be in business not for a year, or ten years, but for a lifetime," said Mr. H. P. Albaugh to me.

These young men and the other stockholders co-operating with them want Christian people as stockholders in their business in every State in the Union. Every share of stock is common—one stockholder has no advantage over another. Few have any idea of the immense field for the activities of such a company. The mail order business extends to every town of every country.

Twenty-five years ago a pioneer in the mail order business in Chicago offered a half interest in his business for \$2,000. The offer was refused. This half interest offered for \$2,000 and rejected is now worth over \$3,000,000. The man who built up this business says there is room in Chicago for ten other concerns as big as his.

Is it not reasonable to believe that the enterprise founded in such a small way, but with prayer and faith, five years ago, will in ten years be one of the greatest firms of its kind in America and that the people who now become identified with this firm will have reason to be proud of their connection with it, as well as the satisfaction of seeing their small investment increase many fold?

Another feature of this plan which is very advantageous to the co-operator is that his holding in the company increases in value as the treasury stock increases in value. For instance, each person who comes into the Company on a co-operative basis, has an option on every share of stock he contracts for at \$100.00 per share, par value. If he has ten shares on the ten-payment plan, and having made five or six payments on it as the case may be, and for some reason or other wishes to dispose of his interest, the value of his interest will be based on the market value of the treasury stock at the time he wishes to sell. Should the value of the treasury stock be \$300.00 per share at the time of the transfer, the value of his interest will then be computed on a valuation of \$3,000.00 instead of \$1,000.00, the original par value. So in this way every co-operator is vitally interested in building business for the organization. He therefore not only patronizes the company himself, but sees to it that his neighbors are also brought into touch with the business.

This plan, therefore, affords a wonderful advertising medium, thus reducing one of the expenses which many other firms find so heavy. Each co-operator is a living, talking, walking advertisement for the Company. Here, then, is one of the secrets of the rapid growth of this young company. The company and its address is

ALBAUGH BROS., DOVER & CO.,

343-347 Franklin Street, Chicago, Ill.

In corresponding mention Current Anecdotes.

CURRENT ANECDOTES

A Preacher's Magazine of Illustrations, Homiletics,
Sermons and Methods of Church Work.

PUBLISHED BY

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Issued DECEMBER, 1905 Monthly

OUR OPEN COURT OR ROUND ROBIN.

THE PASTOR'S RELATION TO THE SUNDAY SCHOOL.

The discussion on Church Quarrels and their solution, which was to appear in the December issue, will appear in January number. That will permit us receiving replies to The Pastor's Relation to the Sunday School until Jan. 10. We give the following questions to suggest the line of discussion, and for the best 250 word answer, discussion or relating of experience as to what the pastor's relation should be to the Sunday School, and how to make the most fruitful as a training school for the church, we will give \$5.00.

1. Should a pastor ever take the superintendency?

2. Ought he to teach a class?

3. Is it wise for him to review the lesson each Sunday?

4. How often during the year should the Sunday School take the time of the regular service, and should it be morning and evening?

5. Do parents who come to church services conducted by the Sunday School become interested in the regular church services?

6. What method do you use in bringing the older children into contact with the church, and do you know that the teachers ever bring the matter of personal salvation to the older scholars?

7. Is any effort made to have the older scholars attend the regular church services?

8. Is the opinion becoming general that the Sunday School and Young People's meeting furnish all the religious training and exercise needed. And do you combat this or do your work for young people through these two agencies? Address Sunday School Discussion, care Current Anecdotes, 708 Caxton Bldg, Cleveland, O.

The Wise Men from the East adored

The Infant Jesus as their Lord.

Brought gifts to him, their King.

Jesus, grant us thy light that we

The way may find, and unto thee

Our hearts, our all, a tribute bring.

Moravian Hymnal.

1905-6 ANNOUNCEMENT Vol. VII.

For Special Subscription Offers, see colored pages on Colored Insert, Current Anecdotes.

The Preacher's Magazine of Homiletics, Methods of Church Work, Illustration and Sermons, will present the following features the coming year:

Homiletic Department—

Last year we presented a page or more from 60 different preachers—including the leading preachers of the world. This year the selection will be even wider, and we expect to have sermons this year from nearly 100. Dr. G. B. F. Hallock, D. D., will be editor of this department—the Gist of Recent Sermons—

Illustrative Department—

Herrick Johnson said recently in the Homiletic Review: "Incidents, anecdotes, word-scenes are better than arguments. Logic cudgels; parables exhibit." Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history. David James Burrell excels in this and he will contribute historical illustrations. Others of equal ability in their fields will contribute: A. T. Pierson, A. C. Dixon, Russell H. Conwell, David Gregg, Robt. Stuart MacArthur, G. M. Black, Charles M. Sheldon, Ghosn el Howie, C. B. Mitchell, and others.

Methods of Church Work—

Current Anecdotes was the first preacher's magazine to introduce this department. It has attracted so much attention that our leading contemporary is planning a similar department. Imitation is sincerest flattery. We will devote more space than ever to this, and have started a series of round robins, that will bring us the methods of men who are meeting with success in their churches with: Prayer Meeting; Church Finances; Sunday Evening Service; Church Attendance; Pastoral Visitation; Organizing Workers; Sunday School; Minister's Salary; Expository Preaching; Revivals; Series of Sermons; Church-Socials. Any preacher would be able to increase his usefulness by being present at these conferences.

Homiletic and Ecclesiastical Year—

T. Harwood Pattison, D. D., commended the Homiletic Year as a means of furnishing the preacher timely themes for pulpit treatment. To this will be added this year The Ecclesiastical Year. This department will keep a preacher alert mentally.

Sermon Department—

Several preacher's magazines offer practically nothing but six or eight sermons in each issue. Our Gist of Sermons is much better and gives a much wider scope. But we are always on the alert for masterpieces, such as G. Campbell Morgan on "The Welch Revival," and Roswell D. Hitchcock on "The Eternal Atonement." Sermons like these we publish complete.

Prayer Meeting Department—

We will give suggestive outlines for this department. Even if not followed they furnish suggestions for remarks on topics of your own choice.

Special Features—

We make Current Anecdotes interesting as well as useful. A man who raises from \$50,000 to \$100,000 a year is writing three articles for us: How to Plan a Church Building Fund Campaign; How to Raise a Church Debt; How to Raise Current Expenses. A. H. Sayce, of Oxford University, has made some suggestions, and will contribute during the year. A gentleman who has made an exhaustive study of the results of preaching on Church Membership will give us an article for an early number. It will contain some surprising information.

Gist of Books and Periodicals—

We give you all that is worth reading of from three to five books each year, and it would require all your time to read the periodicals that we read and give you from them all that is of interest or value to you. The amount of material we discard each month would make a better preacher's magazine than some that we know.

The efforts of four editors and twenty or more special contributors are put forth to make a practical preacher's magazine, that will be of service to you in

Your Daily Pastoral Work;

Your Sermon Preparation;

Your Own Religious Life.

Do you join our company, a company that shares in its success and points out the failures.

Sincerely,

F. M. BARTON.

C. W. LITTLE, PRES'T & TREAS.

REV. J. EMORY PARKS, A. S., SEC'Y.

The Christian Finance Association

74-76 Cortlandt Street, New York

Sunday School Attendance
increased August 1907 40%.

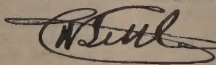
Dear Sir:-

While the plan we are suggesting to you, is practically confined to an effort to stimulate and maintain an increase in the attendance of your Sabbath School, by the offer of a series of cumulative rewards, upon one vital point, I doubt not we perfectly agree. We both feel, indeed all Christians recognize the supreme importance of attracting children to the services of Sabbath School, and so bringing them directly under those influences to which perhaps, more than to any other human instrumentality, may be credited that "Goodly fellowship" of adult Christians that are going about the Father's business all over the world.

If the entirely innocent, (and in a child natural) desire to be decorated with one of these little badges, shall rob the street now, (and the tavern later) of some of their prey, and shall at least set new feet in the path of "better things", is it not a work that the Master himself would have smiled upon? If out of say twenty new scholars gained, as the result of the adoption of this simple system, five permanently connect themselves with the school and ultimately with the Church, does it not become a case wherein "Wisdom has been justified of her children?" Abundantly justified. We truly think so, and am no less,

Very truly yours,

The Christian Finance Ass'n.,

 Pres't.

We are just in receipt of a letter from one Minister who says, "their school increased 40% immediately, on the adopting of the system".

Send postal for information
to Christian Finance Association
74-78 Cortlandt St. New York.

What 49 Presbyterian and Congregational Preachers Think of Current Anecdotes.

These are voluntary commendations, in almost every case accompanied by a year's subscription. All but a few of them quoted from our mail, within the past twelve months. If you have time to examine nearly 500 commendations from preachers of all denominations we will gladly send them. We challenge any other homiletic magazine to produce half as many.

In 1902 the general opinion was that Current Anecdotes was "Helpful."

In 1903 that it was not only "Helpful, but indispensable."

In 1904 that it is still indispensable, but some are adding "The best preacher's magazine published."

In 1905 the general verdict is "Best preacher's magazine (from a practical stand-point) published." It's worth examining.

WHAT 37 PRESBYTERIAN PREACHERS THINK OF CURRENT ANECDOTES.

Ralph Connor, (Charles W. Gordon), author of *Black Rock*, *The Sky Pilot*, etc., says of *Current Anecdotes*: "The publication is really a good one, and I think has a place for every minister."

Richard Orme Flinn, North Ave. Pres. Church, Atlanta, Ga.: "I esteem your publication as one of the most valuable that has come to me." In addition to his subscription he orders the volumes bound as they are completed.

A Presbyterian pastor giving notice of his change of address (from a church of 200 members to one of 500 members) says: "I hope *Current Anecdotes* will continue to be of as much help to me as it has been in the past."

T. J. Seales, Rose, N. Y.: "*Current Anecdotes* is a great help, not one in the illustrations which I use, but some of them revive occurrences, when I was in missionary work."

C. S. Beatty, Oakland Pres. Church, Pittsburg, Pa.: "I find the magazine very helpful."

Harvey L. Wyatt, Calvin Pres. Church, Philadelphia: "Find \$3.00 for renewal and card index system."

INDISPENSABLE.

A Missouri Pres. pastor says: "Though I am cramped for means I do not feel that I can do without *Current Anecdotes*."

Rev. W. H. Liggett, Pres. Church, Evansville, Minn.: "I could not get along very well without it."

HELPEFUL.

Rev. J. T. Sullivan, Second Pres. Church, Findlay, O.: "As an aid in the preparation of sermons, I find *Current Anecdotes* the most helpful of any of the magazines that come to my study."

Rev. E. C. Armstrong, Third Pres. Church, Williamsport, Pa.: "I appreciate *Current Anecdotes*. It is very helpful."

Rev. J. C. Lane, Pleasant Unity, Pa., says: "I have found *Current Anecdotes* a valuable help."

Rev. D. H. Rohrabach, Neillville, Wis.: "I am much pleased with *Current Anecdotes*, and find it very helpful."

EXCEEDS EXPECTATION.

Rev. W. B. Lucas, Pres. Church, Chattanooga, Tenn.: "I have been a subscriber to *Current Anecdotes* from its beginning, and have the entire numbers complete on file. I prize them highly. They are growing better all the time."

A GOLD MINE.

Rev. Geo. H. Johnston, Ph. D., Norristown, Pa.: "The magazine is a magnificent help and becomes increasingly so as one learns how to use it to advantage."

Rev. Edward Warren, Philadelphia, Pa.: "It is a veritable gold mine, or perhaps I might say a homiletic department store, where everything needful to a busy pastor can be found."

Rev. B. F. Hammond, Bridge St. Pres. Church, Catsaqua, Pa.: "I use it more than any periodical that reaches my study table."

Rev. A. G. Boyd, Cleveland, Wash.: "Would not be without it; very helpful."

Rev. G. L. Richmond, First Church, Boonton, N. J.: "I commend *Current Anecdotes* whenever I have an opportunity, for it is a valuable publication."

William S. Barnes, First Pres. Church, Council Bluffs, Iowa: "Exceedingly helpful, especially for Sunday evening sermons."

Rev. J. A. McGaw, Pres. Church, Portland, Oreg.: "*Current Anecdotes* is always fresh, up-to-date, and useful. Each copy is a pleasure to the busy pastor." Librarian Theological Seminary, Auburn, N. Y.: "Frequently consulted by students and visiting clergymen."

A. M. Reynolds, Third St. Pres. Church, St. Joseph, Mo.: "I esteem *Current Anecdotes* more than any help I get in periodical literature."

W. B. Lucas, Pres. Church, Chattanooga, Tenn.: "The magazine grows better every year."

Rev. T. K. Hunter, Dundee Pres. Church, Omaha, Neb.: "I have repeated of cancelling my subscription to *Current Anecdotes* and you will please find enclosed \$1.50 for another year. I can better do without some other of my current literature."

UNITED PRESBYTERIAN.

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Rev. F. B. Foster, First United Pres. Church, Johnstown, Pa.: "I find it most helpful."

Rev. Wm. Murchie, First United Pres. Church, Red Oak, Ia.: "I am an enthusiastic reader of the *Current Anecdotes*."

CUMBERLAND PRESBYTERIAN.

Martin G. Milligan, Pastor Cumb. Pres. Church, New Market, Ala.: "I am very much inconvenienced without *Current Anecdotes*, and can hardly run my shop without it."

WHAT 20 CONGREGATIONAL PREACHERS THINK OF CURRENT ANECDOTES.

Rev. W. O. Conrad, Rollstone Cong. Church, Fitchburg, Mass.: "I think it a great addition to the preachers' library forces."

BEST OF ITS KIND.

T. R. Earl, San Francisco, Cal.: "Your magazine is the best of its kind I know."

F. E. Kenyon, Wauseon, O.: "I have grown to look upon this magazine as one of the essentials in my study."

Rev. Wells H. Fitch, Riverhead, N. J.: "Am pleased with a number of its features, but especially with the Homiletic Department as conducted by Dr. Hallock."

Rev. F. C. Krause, First Congregational Church, Douglas, Alaska: "Full of fine suggestions and helpful to me as a minister."

Rev. Daniel B. Wyman, S. Ashburnham, Mass.: "I would rather pay double this amount than be without the monthly visits of *Current Anecdotes*."

Rev. Jas. H. Childs, Northbridge Center, Mass.: "I do not see how I could get along without your *Current Anecdotes*."

Rev. C. H. Smith, Barre, Mass.: "Of increasing value and do not want to lose a single issue."

Rev. Henderson H. Dunn, New Orleans, La.: "Think it's the best of its kind published. Shall recommend it to my associates."

Rev. A. J. Baldwin, Providence, Ill.: "The best and most useful of any that comes to my table."

Samuel B. Chase, Mayflower Congregational Church, Lansing, Mich.: "Have gotten great help from it the past three years."

Rev. James W. Cool, Bedford Park Congregational Church, New York City: "I found so many valuable suggestions that I am lost without it."

Rev. A. M. Wight, First Church, Ogdensburg, N. Y.: "I cannot tell how much I appreciate *Current Anecdotes*."

Rev. H. J. Wilkins, Fontanelle, Ia.: "The magazine is O. K., an invaluable aid to the busy pastor."

"I would feel handicapped in my work without *Current Anecdotes*."—Rev. Howard N. Smith, Supt. Cong. S. S. and Pub. Soc. for Oregon, Portland, Oreg.

F. T. Rouse, Cong. Church, Appleton, Wis.: "Current Anecdotes is the best of its kind." He subscribed for three years.

Rev. C. H. Smith, Cong. Church, Barre, Mass.: "I consider it the best thing of the sort that I have ever met with."

Rev. A. J. Sullens, Cong. Church, Chicago, Ill.: "It is of priceless value to me."

Rev. L. D. Blandford, Cong. Church, Denver, Colo.: "Current Anecdotes is a friend indeed."

Rev. C. W. Duncan, First Cong. Church, Ogalala, Neb.: "Current Anecdotes seems well nigh indispensable in my business."

Rev. J. B. Felt, Cong. Church, Pulaski, N. Y.: "The best paper of the kind I've seen."